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# THE PRINCETON SEMINARY BULLETIN

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D. T. Niles

The Psychology of Pastoral Economics

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Review-Article: "Fire Bell in the Night"

F. E. Christian

VOLUME LVIII, NUMBER 3

JUNE 1965

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## THE PRINCETON SEMINARY BULLETIN

DONALD MACLEOD, *Editor*

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# The Princeton Seminary Bulletin

VOL. LVIII

JUNE, 1965

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## IN THIS ISSUE

THE first article in this number of THE BULLETIN was originally an address given at the annual Princeton Conference on Church Vocations, March 5-7, 1965, by D. T. Niles, widely known preacher and ecumenical leader, who serves as General Secretary of the East Asia Christian Conference. Dr. Niles is the author of six books; his latest, a reply to Bishop Robinson's *Honest to God*, is entitled *We Know in Part* (Westminster, 1965).

"The Psychology of Pastoral Economics," by Seward Hiltner, Ph.D., is reprinted from the March 1965 issue of *Pastoral Psychology*, through the kind permission of the author and of the editor, Simon Doniger. Dr. Hiltner is professor of Theology and Personality at Princeton Theological Seminary and the author of a number of definitive books in the field of pastoral counselling, including *A Preface to Pastoral Theology* (Abingdon, 1958).

The first of the two sermons was delivered in Miller Chapel on February 17, 1965, by the Reverend Theodore P. Ferris, D.D., rector of Trinity Church, Boston. Dr. Ferris is the author of four books, the most recent being *The Image of God* (Oxford, 1965). The second sermon was given in the Chapel of Princeton University on April 4, 1965, by the Reverend Donald Macleod, Th.D. Dr. Macleod is professor of Homiletics and Liturgics at Princeton Seminary and the author of a new volume, *Presbyterian Worship* (John Knox, 1965).

During the academic year 1964-65, the Reverend James Cox, Ph.D., of the Louisville Baptist Seminary was a Visiting Fellow on campus and served as a preceptor in practice preaching. "Forming the Pattern of the Sermon" is part of a larger study Dr. Cox is making of recent developments in homiletical theory.

The review-article of Oscar Handlin's *Fire Bell in the Night* (Little, Brown & Company, Boston, 1964) was originally a paper given before the Symposium in Princeton, by the Reverend Frederick Christian, D.D., minister of the Westfield Presbyterian Church and secretary of the Seminary's Board of Trustees.

Memorial minutes and tributes to two trustees recently deceased, Elmore Harris Harbison, Ph.D. and Robert E. Wilson, express the deep regret of the Seminary community and the loss sustained by the Board of Trustees.

The annual listing of publications by the Faculty has been compiled and edited by the Reverend Donald F. Chatfield, Ph.D., instructor in Homiletics in the Practical Department.

—Donald Macleod

# WHAT IS THE CHURCH FOR?

D. T. NILES

I WANT to begin by telling you of an incident involving a conversation that I had with a member of my church just a few days before I left on this journey.

She had been a very active member in the congregation of which I was the pastor, but during the last few months had drifted away gradually from most of its activities; and even though she came to worship services fairly regularly, she had in a sense begun to move away from the fellowship of the church. She was going through very difficult times with rather serious illnesses both in her own family, as well as her father's family; her mother also was very ill, and altogether it was a very trying period.

I took the opportunity to speak with her one day when I met her on the road. The sum and substance of what she said to me was that God had become distant. She had in a sense lost her contact with him. Religion did not seem to mean very much any more. Indeed I think you know the kind of situation which I am trying to describe. Now I want to share with you the answer which I gave her. No answer is complete, however, when a person is in that situation. And yet, I believe that what I told her belongs to the heart of any form of the answer. I said to her, "Not only now but even in the future, there will always be times when God seems distant: when it looks as if God has forgotten and does not care; when prayers go unanswered and life is difficult. And at such times you must

learn to hold on to your fellow Christians. Your difficulty is that you tried to hold on to God alone, and man was never intended to hold on to God alone."

You remember in the Book of Psalms, how the psalmist cried out to God in his distress, and then rejoiced because God had provided him with an answer. And what is the answer? The psalmist says, "You have given me the heritage of thy saints. You have given me the heritage of those who fear thee."

Your fellow Christian is part of the content of your faith. Part of the content of the exercise of your faith is to hold on to your fellow Christian because he is a member of the family. And with the use of the word "family" I come to my definition of the church, because that is what the church is.

The church is the Christian family. They are children of the one Father. I wish I could stop here and develop this particular point a little more; maybe we shall later when the question time arrives. The only point I want to make here is this: there is only one religion in the world which says that God is your Father and mine, and that is the Christian religion. You do not find that even in the Old Testament. Yes, the Old Testament believes that God is the Father of Israel as a people, but that God is *my* Father and *your* Father—that takes a lot of believing. It takes a lot of believing to believe that God, the maker of heaven and earth, God almighty, immortal, invisi-



ble, that God is my Father. And when you say my Father it means that he is interested in me and everything about me. One of my friends used to say that if God is my Father, he is interested in the shoes I wear. And to believe that God is interested in the shoes I wear takes a lot of believing.

And the New Testament tells us that the only people who believe that God is Father are those who know him in Jesus Christ. And only those believe that God is Father who are taught by the Holy Spirit that God is Father. We have made this a banal proposition in our time by talking about the Fatherhood of God and the brotherhood of man. The consequence of the Fatherhood of God is the *family* of man. There is a whole world of distance between saying brotherhood and family. For instance, I have four brothers and from time to time we would gather in the home of our father for Christmas, or for Easter, or for some other function. We were brothers who had come to enjoy the family life. The day my father died we were still brothers, but the sense of family had gone and it will never come back. In the New Testament sense, however, we are family because our Father is not dead. Jesus Christ is risen from the dead—that is why you can still talk about the family.

But this family of man, this human family—the church—is the first demonstration of that family. It is the nucleus, the token, the sign, the symbol, the first experience, and the guarantee of the human family. But what is it really? It is the form which the family takes in a particular time and place. Now it is with this definition that I am going to work for a little while.

## I

First, the place—because the church is determined by the locality. The church in Princeton, or the church in New York, or the church in Colombo, in that locality, in that neighborhood, that holds those who bear the name of Jesus Christ, who belong to the same neighborhood, who come together and live their family life, that family has a form which is what we call the church. Now the problem in our time is that the neighborhood in the geographical sense has ceased to be the only definition of neighborhood. In the old days, twenty, thirty, forty years ago, the neighborhood was a geographical neighborhood. That was where life was lived. Today the neighborhood is the place from which you start, and to which you come, but that is not the place where life is lived. Your life is lived in your business center, in the club, in the factory, or on your farm. These provide your real neighbors. They are the people with whom your life is mixed up. You see, I have an assumption here which I better bring out. When you gather for worship on Sunday, those who gather there are the people who have lived the family life from Monday through Saturday. It is a family gathered at worship. Today it is not so. You go to Riverside Church, for example, and you look. That has nothing to do with a family. A whole host of people, 2,000 of them, who from Monday to Saturday have nothing to do with one another, come on Sunday to worship together and to have a coffee hour. Now that is not a family at worship. That is an aberration.

And, you see, they cannot do anything about it. You just simply cannot



close down Riverside Church—that is no solution. And therefore today people are talking about para-parishes. What are para-parishes? Para-parishes are people coming together for worship, who belong together from Monday to Saturday; and they belong together maybe in terms of the same factory in which they work. Of course a para-parish can go a long way. Horst Symanowski in Germany has gathered together all the factory workers in the similar factories and built for them a parish. They worship together; they work together. They have everything together. I asked Symanowski, "What is the relationship between your parish and the neighborhood parish?" (There is the neighborhood parish also in Kasa with a parish priest, which belongs to the Lutheran Church). He said that if anybody in my parish dies, we go to the neighborhood parish to get him buried. And apart from that we have an independent existence.

Now, that is at one end of the scale. I have a friend, named Landsdowne, who worked in Ceylon, who is the minister of a Methodist Church in England, and he discovered that there were in his parish people who refused to come to church to worship. When he tracked them down he discovered that the thing that had real meaning for those people from Monday to Saturday, was not the place where they worked but the pub in which they gathered every evening to drink beer. That is where they really belonged. And so he said, "All right, how about having a service in the pub?" So they said, "Surely." And so now, every Sunday evening the minister takes fifty hymn-books, goes down to the pub, and has a service. That is a para-parish. Now

those men are saying to Landsdowne, "We want Holy Communion also here in the pub." And up to the moment Landsdowne has said "No."

But you see, between Landsdowne's para-parish where the neighborhood (now using the word in a non-geographical sense, i.e., those who live their lives together from Monday to Saturday) meets together for worship but have nothing else and Symanowski's para-parish where they have everything except burial, you have lots of traditions, and you have para-parishes like this scattered all over Western Europe, Great Britain, and even in this country.

Now why is this? Because the geographical neighborhood parish has ceased to have any significance. In other words, it is not the locality. Now you may ask, "You have talked about those who are together from Monday to Saturday as a family, but what about the Presbyterian family, or the Lutheran family?" Well, my answer to that is that the denomination of family is on the way out.

I still remember a story of a missionary from this country coming to Ceylon by way of the Pacific during World War II. One of the places her boat stopped was under Japanese rule and she had to fill out various forms. One of the questions on the form was religion, and under religion she put the word "Christian." The Japanese inspector who was looking through her forms, looked up and asked "Madame, religion?" She said, "Christian." He said, "Yes, but what damnation?"

Now I have just been in Ghana. Near Acra in Ghana they have a new harbor, and in connection with the harbor and the harbor works they have

planned a whole series of little townships, and each town has its own store and its own hospital, and so forth. The official who took me around said, "In each township we have only one church. The churches agreed that we should not build many churches, but only one; so this town has only one church, and that is being built by the Anglicans—with about two to three miles between each town." I said, "That's excellent. But tell me, in a town where the Presbyterians, for example, have built the church, what do the Methodists do? Where do they go on Sunday?" "Oh," he said, "They walk three miles to the Methodist church in that town." Now that just doesn't make sense! That doesn't make any sense at all!

Now, let me come back. The family is the whole human family because all are children of the one Father in Jesus Christ. How the family becomes visible is demonstrated through this group that acknowledges Jesus Christ. They are the sign and symbol and token of the family, and the church—that is, the organized institution—is the form which the family takes in a locality. And therefore, in that locality, while you cannot simply break down and give up either the denominational complexion of the family or the geographic neighborhood of the family, you have got to transcend both. On the one hand you must push on into the area by creating para-parishes; and on the other hand you must create activities where Christians irrespective of denominations can live a common life, in the hope that some day, all in one place, others shall go on with the same hope.

## II

Now I said, the organized institution

was the form which the family takes in a place and at a time. Now let us look at the time.

Why insist on the word time? Because the time defines the tasks, which are the tasks of that family or of that group of Christians. You remember that in the Book of Revelation when God has finished everything he set out to do, the writer of the Book of Revelation gives us a picture of a city and not a church. A city—not a church. Why is the city the symbol, the picture of the end? Because the end is the redemption of the family of man and all the relationships in which men find themselves. The relationship of man to man, of man to woman, of race to race, of nation to nation, of employer to employee—all the varied relationships of human life. They are all redeemed. Because heaven, to use that shorthand term, heaven is what you are talking about when you are talking about the redemption of human history—not the redemption of human beings. And in this process of redeeming human history there are the tasks that each generation is set; the tasks to which you are called in your time, and there is no good talking about the tasks which your fathers faced, or the tasks which at some date your children will face. You have got to live in your own time.

What is the basis for thinking about this? The basis again is a simple one, is it not? This is a world where our Lord is at work. He is gathering. He said, "If you do not gather with me, you scatter." You might think you are gathering, but you are not. You see, history has a grain in it like a piece of timber. If you are going to work with a piece of timber, you have got to work according to its grain; otherwise you will only

cause splinters. Jesus is at work in Princeton. Jesus is at work in Rochester. Jesus is at work in every single town you can think of, here and throughout the world. At work? What is he doing? Creating the family of man, that is what he is doing. Preaching the gospel so that men can accept him and acknowledge him as Lord is one aspect. But that is not the only aspect. The family of man—that is a huge, big program. And he is working at it.

Now, what have you got to do? You have got to find out what he is doing at Princeton, and do it along with him. You have got to find out what he is doing wherever you are and do it with him. Well, this finding out is where the snag is, is it not? Now the whole Old Testament tradition is that of prophets who said, "Look, that is what the Lord is doing." The people said to them, "No, that is not what the Lord is doing." All right, but you see that is the function of a prophet. The task of prophecy which belonged in the Old Testament to the prophets, *today* belongs to the Church as a whole. It is the function of the Church to be able to tell the world what the Lord is doing and if you cannot do that, then the rest of the things you say is neither here nor there. And one of the places, if not *the* place where the church in our time has failed is that it lacks this vision and ability to see what the Lord is doing in our time; to point men to it and say, "Come, let's do it with him." That is what the church is: the church in a particular time, in a particular place, committed to the tasks in which the Lord is engaged where you are at the time you are there. And Saint Paul says that this ministry is the ministry of the saints, that is of the members of your

congregation. They are the people who are engaged in the world, and the function of the minister is to help the layman to get on with his job.

You see, at the moment we have got it the other way around, where the function of the layman is to help the minister get on with his job. You see, the minister has got to run his church—he wants ushers, he wants stewards, he wants visitors, he wants Sunday School teachers, and what have you—and you have to go after the layman and say, "Come and help me." Now, that is the wrong way around. The function of the minister is to help the layman to get on with his job where he is, from Monday to Saturday, so that he can work for his Lord in the place where the Lord has placed him. The minister has to pray for his laymen, the minister has to stand by his laymen, the minister has to teach his laymen where he can, and very often the minister knows very little about what the layman is doing, any way, so he cannot teach him. But the minister can do one thing. He must know enough about the meaning of the Christian faith that he can listen to the layman, and be able here and there to help him with a little perspective. The minister cannot just be an expert on all the jobs in which the laymen are engaged.

One of my friends working with the World Council of Churches used to put it this way. He said, "At the moment our churches have a 'come-structure.' What we need is a 'go-structure.'" In other words, the church is the place from which the layman goes into the world, and if he comes, he comes in order that he may go. At the moment, he comes in order that he may stay. It is a kind of a refuge. The church has become a refuge from the storms and



stresses of the world. The church must be a place of refreshment, a place of fellowship, a place of healing, a place of reconciliation, in order that it may fulfill its function at that time.

### III

Thirdly, if the church, the organized church, is the form which the family takes in a particular place at a particular time, it is also determined by the fact of its Lord. The church is not free. You see, you cannot draw up the rules as to who should belong to the family. Let me give you an illustration which is hot, hot in this country. If a church says to a Negro, "You cannot belong here," that is not a church, that is a club. If it is a church, the rules of entrance are already decided. If you have control over the rules of entrance, then you are not talking about a church, you are talking about a club. And we are discovering how many people in this country think that the church is a club. You see, what they are saying is right. They say we are going to say to these people, "You can't belong here." Of course they have a right to say to those people, "You don't belong here," because that does not belong to its Lord. It's your church. But your church is not a church. Your church is a club. His church is a church. You see it is this wretched idea of democracy. The church is not a democracy. No family is. You are all children in families; some of you have your own families. Is a family a democracy? No! If you tried it, the family will collapse. The Lord decides.

Now, let me come back to the denomination. You cannot even decide about denominations. You see we have this problem about various churches: Anglican, Presbyterian, Methodist, and so on.

And there are a lot of "visa" problems, as I call them, as you go from one church to another. And each church has its own rules for issuing visas. But there are some people who seem to be quite satisfied with that. In one of our discussions in Ceylon on church union in my own Methodist Church, one of the laymen got up and said, "Why are we worrying about these churches? Surely the church is already one and invisible: the invisible church of Christ. The Lord knows them that are his. The church is invisible and that church is one. And these churches have their own history, their own tasks, let us get on with it." At the end of that debate I was sitting next to him at lunch, and I said to him, "Brother, you say that the church is invisible. The Bible says that the church is the Bride of Christ. Invisible brides are of no use." You see you cannot make this or that of the thing that is not yours; it's the Lord's. But we tend not only to make these distinctions in terms of denominations, but also in terms of race, color castes, and so on. We also tend to make differences in terms of what we call real Christians and nominal Christians.

There was a big discussion once in the World Council in one of its committees where various people used this word "nominal Christians." And Archbishop Brilioth of Sweden lost his temper finally, and he said, "You talk about nominal Christians. As far as I know there are only nominal Christians. What other kind have you got?" A Christian is a person who bears the name of Christ. What do you mean by a *real* Christian? Have you found anybody who is a real Christian as distinct from a nominal Christian? Let me put it to you another way. Some years back

when I was in this country, I was meeting with a group of YMCA secretaries in New York. We were discussing the Christian emphasis of the YMCA. At the end of the discussion, one of the secretaries said to me, "Can I drive you to your hotel?" and I said yes. On the way in the car he said, "I wanted to take you because I want to talk to you." He said, "Would you mind if I told you that I do not believe anything you say?" I said, "No, but what do you mean?" He said, "You've been talking about the Incarnation, the Atonement, the Resurrection. You know I don't believe any of this. I simply believe that there is a code of ethics here which is the best code for man." I did not say anything in reply and then he looked at me and said, "I suppose you will say I am not a Christian." I said, "No, I just want to ask you a question. If somebody asked you, are you a Christian, what would you say?" And he said, "Yes, I am a Christian." I said, "That is all as far as I'm concerned. If you say you're a Christian, you are a Christian. Your theology is completely haywire, but that's a different thing. In a world where you can bear many names, you have chosen to bear the name of Jesus Christ." Now, if anybody says, "I want to stand under this place, I am prepared to be counted as a Christian, I want to bear the name of Jesus Christ," that is all. He is a member of the family. His theology may be all wrong, his ethics may be all wrong, he may live a bad life, and may be a scoundrel or a rogue, but he is a Christian. This idea that Christians are good Christians—why should there not be bad Christians? But they are Christians. A Christian is a member of the family. Whether he believes the right things or the wrong things, he does the

wrong things or the right things, whatever kind of person he is, he is a Christian. And we've got responsibilities. And you just can't go and say, "No, you do not belong to this family." You see what I am talking about? This church that we are talking about is not a church over which we have any control. Its composition is determined by its Lord. Its constitution is determined by its Lord. And we have to learn to live within this family, and there are members within this family with whom we disagree violently, and other members with whom we agree violently, but it is still the family. You say there are hypocrites in it. Of course there are. You know the story of the man who, when he was asked why he did not come to church, told his minister, "I don't believe in joining a bunch of hypocrites." The minister's answer was, "There is room for one more."

Why not? Now some of you are thinking of the ministry. Dr. Visser 't Hooft, the General Secretary of the World Council of Churches, was a layman when he became the General Secretary of the World Council. Later on he decided to be ordained. And when he was about to take this step he wrote a letter to some of his friends, explaining his decision. This is what he said: "I have decided to be ordained, because I want to be more closely identified with the wretchedness of the church." The laymen, whenever anything goes wrong, have somebody at home who can throw their stones. That is a minister. But that is what a minister is for. . . . To be identified with the wretchedness of the church. That is what he is for.

And here I must close. The minister is the servant of the people. Accept that. The converse is not true. The people are

not the masters of the minister. You see, in your system, where it is the congregation that invites the minister and pays him, you make it possible for the congregation to assume that they are the masters of the minister. You see, in my church that is not possible. Take a Methodist church in Ceylon, you have so many ministers and so many churches. You find out how many people there are in each church, what is their average income, and put an assessment on them which they pay to the central headquarters. Then, the central headquarters sends a check for the ministers every month. And every minister gets the same pay, whether he is the minister of a congregation of 3,000 or 300. So that you cut out this whole business of ministers who are looking for careers: where you start somewhere in one little town and ultimately hope that you end up in New York or some place else. You see, your whole American system in this needs radical change because it is theologically invalid. The institution and its laws must reflect the theological

truths which decide what the church is.

One last word: In your work as ministers, if you become ministers in churches, whatever you do you are bound to run into problems. But our Lord told us that we cannot escape the Cross. You see, a Cross is not the difficulties you have to face. That is not a Cross. If you went to Ghana and got malaria, that is not a Cross either. The Cross is something quite specific. What is it? Jesus loved people. But they did not want to be loved in that way, and when they told him that they did not want him to love them, he said, "No, I am going to go on loving you." Nothing is more exasperating than to be loved by people whom you do not want to love you. A Cross is the price you pay when you love people who do not want to be loved. When they turn against you, and you say, "No, I insist on loving you," that is the Cross to which we are called. To love people and to go on loving them with the love of Jesus Christ, even when they say we do not want to be loved by you!



# THE PSYCHOLOGY OF PASTORAL ECONOMICS

SEWARD HILTNER

THE intent of the present article is to examine certain crucial aspects of pastoral economics, as of now and in the immediate future, from a psychological perspective. We shall first consider attitude toward income and outgo; then toward the processes by which the income is determined; the criteria that seem to affect conceptions of need; the attitude toward non-salaried income; the respective pressures of individuality and conformity upon pastoral economic decisions; and finally, any theological and ethical considerations that have been thrown into relief by the foregoing analysis. The thesis of the paper is the advocacy of pastoral negotiation. Other issues raised, and suggestions made, are subsidiary to the thesis, and are mostly only preliminary discussions.

## *Income and Outgo*

Elsewhere in this issue, useful figures are given concerning the income ministers receive from their churches, including salary and such perquisite as housing or housing allowance, car allowance, contribution to pension funds, utilities allowance, and on occasion a few others such as Blue Cross and Blue Shield coverage, the cost of selected ventures in extension education, or participation in group insurance plans. Since the true market value of the perquisites is not always included in the statistics, and since most of them are free of Federal income tax, it seems likely that the actual "from-the-church"

income of many ministers is a bit higher than that usually recorded. General observation suggests that ministers with higher income tend to receive a larger number of perquisites, involving larger dollar amounts. Therefore, an inclusion in the available statistics of all perquisites would probably show the upper levels of income as higher than now reported, and the lower levels as very close to current actual reports. We shall attempt to suggest later that there may be a kind of complicity in this situation on the part of some ministers with lower salaries.

There seems general agreement that the real income of ministers has increased since the turn of the century, and especially since World War II. But this conclusion about increase actually rests equally upon one point about income and another about outgo. Money income, considered as purchasing power in relation to items available at the turn of the century, such as housing or food, has probably increased a little but surely in no marked sense. But if money income is considered as purchasing power in relation to items that have followed spectacular technological development, then real income has increased indeed. But this increase in real income through technological development is something generally shared in our society. It is in no way peculiar to the pastor. Thus, a very good case can be made that there has been little increase in the real income of ministers

except through their sharing in the fruits of astonishing technological development and industrial and agricultural production. To put the matter in a more unflattering way, the churches have just about managed to keep up on the real income of ministers, and have done little to increase it.

If we ask about the comparative income of ministers, there seems little evidence of increase for the pastor in relation to other occupational groups, when we consider the average figures. But a radical change has come about in relation to perquisites. The minister in 1900 was not without perquisites, even though he rarely thought of many of them in that category. His housing, such as it was, was provided. Perhaps he received free electricity, or oil for lamps, or coal or wood for stoves or furnace. Very likely he received, perhaps from individual parishioners, baskets of apples, peaches, corn, or tomatoes. If his class status or income did not prohibit it, he probably received items of clothing. Almost certainly he received free medical care from his physician, who treated him at his home except for the most imperative health needs like surgery. If his children had college aspirations and were passably bright, he had a good chance of getting them free tuition even if they had to supply their own board and room. If his family took a vacation, it could seldom be far away, and was usually in a donated cottage or at the home of relatives. With ambiguous envy, we might note today that all this was tax-free! And that these kinds of perquisites mostly cost something to somebody: the local church, individual parishioners, the doctor, or the college.

The pastor's perquisites of today,

handsome as they often seem when translated into monetary terms, not only do not cost the church or individual parishioners anything extra; on the contrary, they save money for both minister and church at the same time. If the pastor got no car allowance or partial reimbursement for the proportion of use that is professional, the church would have to give him in salary at least one-third more than this amount, provided it expected him both to drive his car on church business and to pay his tax. In fact as well as in theory, therefore, these modern perquisites help the church, not the minister directly. Their receipt by the minister does differentiate him (especially on housing) from most other occupational groups. Perhaps it is ironic that he owes these benefits not to the church but to the U.S. government.

He has some real assets he did not have in 1900. Certainly the most important is his pension, now often combined with his inclusion in the government's social security program on a self-employed basis. But even here, where the gain is greatest in insurance against risk and age, his benefits are not notably different either in kind or in quantity from those enjoyed by persons in many other occupations. The same is true of his various kinds of hospital and doctor-bill insurance, which are a great aid when severe disaster strikes but of no use for little but costly ills. His car now enables him to consider holidays quite different from 1900; but then, so does the car of every one else.

At first glance, housing today seems to be a gain, quite apart from the manifest technological improvements. Tax laws now permit the minister to receive a housing allowance tax-free, and thus,

if he wishes, to purchase. Undoubtedly there are important positive aspects to this situation. But at least Methodists ought to ask themselves if this is the ultimate retreat from an "itinerant ministry." Or, in more modern language, if this breaks down the last bastion between pastoral economics and suburban normality.

There are some real disadvantages since 1900. The costs of higher education are prominent among them. The automatic scholarships for ministers' children have greatly declined, and will probably disappear altogether. In addition, the higher academic standards of today make it more difficult for most young people to earn their way through. And the pressure to do graduate study, on the part of those with competence, means that higher education lasts longer. Unless he has children with exceptional ability according to the modern standardized criteria, the pastor today has a much more difficult time educating his children than he did in 1900. And if he does not do so, he receives more opprobrium.

There are other disadvantages. Just to stay even, he needs more books and journals than he did in 1900. There are more and better cultural events, and it is harder to stay away from at least some of them. If he does not know that holidays are mandatory unless the whole family is to be considered "square," his children will soon inform him, whether he can afford it or not. And all the appliances he has that he did not have in 1900, marvelous as they are in performing useful functions, nevertheless make him a kind of servant as he keeps them in condition or gets them repaired. Perhaps the crowning insult is that there is no available handyman any more

who can make or repair everything. The minister who is a "do-it-yourself" man from choice and hobby is one thing. But he who is an all-thumbs refugee from the technological displacement of handymen is a pitiable object.

In the absence of reliable data on the attitudes of ministers toward their present economic situation, we can only hazard guesses and hope that they are informed. Certainly there is a good deal of mild complaining, direct and indirect, about the relatively low incomes of most pastors. There is both serious and joking talk when ministers get together. At home there are all kinds of things: belt-tightening, connubial mutual griping, calls for "spirituality" and against "materialism," and often strong wifely prods to get a "better church." But most often, in all probability, there seems to be an acquiescence in the present situation.

Most ministers seem to look at the relatively better (than 1900) housing they enjoy, the adequacy of the family food supply, the presence of the car (whatever the struggle on the monthly payments), the pension and health insurance and other perquisites—and then conclude that, however badly off they may yet be, the church is after all doing its best. Unless new cash is clearly in hand in the church account, and not earmarked for benevolence or building funds, most ministers seem to feel a trifle guilty if they raise the question of their compensation, as if the very question might betray the performance the church is already giving. Yet the fact is, if the previous analysis is correct, that almost none of the increased advantages in the average ministerial income are finally due to an increase in costly responsibility on the part of the

churches. Most ministers seem to regard the perquisites as if they were bonuses from the church. On the contrary, our analysis shows them to be dollars and cents benefits to the church.

More than one sociological study has shown that ministers themselves do not all belong to one class in society as sociologists define class. Whether the class status is self-chosen or imposed, or a little of both, it probably affects individual attitudes toward income. Certainly we cannot assume that attitudes become more acquiescent with increase in income. And there can be no doubt that a married ministry is more easily susceptible to values suggested by social class status or aspirations, than is a celibate priesthood.

### *Negotiation and Guilt*

With due and genuine respect to the higher dimensions of our calling and with one ear cocked to the ever present danger of even unconscious materialism, it is nevertheless both the duty and the privilege of the minister to initiate financial negotiations. Certainly there are a few money-grubbers in the ministry. But for every one such, there are a dozen or more whose irrational guilt makes them acquiescent to what, with their help, might be changed.

The money-grubbers need no aid and comfort. They confuse negotiation with demand instead of seeing it as a delicate process of adapting need and possibility. The unconsciously guilty, however, actually cause more problems. They acquiesce; and under ordinary circumstances, do not enter upon negotiation even when a board offers it to them. They will of course accept an increase in salary or perquisites if offered them. They thus reveal that they secretly feel

that not requesting negotiation or discussion is spiritually superior to raising a question. Psychologically, this is a passively dependent attitude. It seems incongruous in a faith that declares the lordship of Christ over all things. Especially with this group, problems come to light when a special need arises. Made anxious by the special need, such ministers tend to be wrenched out of their usual attitude, and to enter upon a kind of negotiation that is awkward and embarrassing to all concerned. In such "frenzy-negotiations," there is manifestly no increase in the people's understanding that their stewardship extends to proper negotiation with their minister about their support of his work. On the contrary, proper negotiation, whether it increases immediately the pastoral income or not, helps to establish not only the humanity of the pastor but also the obligation of the church. A church with a pastor who never requests negotiation about anything is a church being taught the ostrich conception of financial responsibility.

There will always be areas of ambiguity in matters of this kind. But the initiation of responsible negotiation is, at the same time, taking these matters out of: (1) charging all the traffic will bear, or a bit more; (2) permitting half-hidden guilt to produce acquiescence to the status quo, same for periods of frenzied request on the emergence of special needs. The earth is the Lord's and the fullness thereof; and nothing can ever, finally, take the place of the stewardship principle for any Christian, pastor or otherwise. But a mingy dedication to the class-based economics of a previous era is hardly a proper implementation of the stewardship prin-



ciple, especially when the recent economic gains for the average minister are only slightly due to the churches.

Common sense would seem to support the finding of a recent study, which suggests that ministers who are in personal financial difficulties are usually in churches that are in financial difficulties. Whether the minister is improvident or "above money," he fails to teach his church financial responsibility.

Ministers of lower income who acquiesce passively in the income status quo are gravely tempted to give themselves excuses for less than professional performance in their work. The ministry is a profession in the constructive sense of that term, even a learned profession. In every act of ministry, the pastor is to attempt to relate, without compromise, the message and the light and the principles of his faith to some particular situation. He does not just think faithful thoughts, nor act by trial and error methods. He engages in a constant interchange of work and thought, reflection and performance, self-criticism and unself-conscious action, serious study and relevant pastoral acts. This demand is not easy in any profession, and certainly not in the ministry. The temptations to retreat are many. One of their great supporters is low income itself; and perhaps even more important is the mistaken guilt that regards negotiation as wrong or unspiritual.

### *Conceptions of Need*

The principle of compensating ministers according to need, within the limits of available resources, has been dominant through the history of the church. Even the renunciations re-

quired in monasticism simply altered the content of what need meant, and did not change the principle. Dissolute popes used another principle for themselves, but prudently refrained from generalizing on their experience.

Even when other principles have been used in actual practice, they have usually been re-translated or "rationalized" in terms of the need principle. When a bishop has received more income than a pastor in a local church, or the minister of a city church more than one in a rural area, the real operating principle may be: professional worth in the sense of getting this particular job done effectively. But the principle appealed to is still that of need; the bishop and the city pastor are declared to have larger financial needs. It may even be true. If we denied its truth altogether, we should implicitly be adopting a kind of envious equalitarianism that would reduce negotiation to politics, and needs to averages without individuality. A complete dissociation of need from reward would, at least so long as we have the kinds of characters our society produces, probably fan the flames of the ambition thus repressed, only to let them erupt unpredictably at odd times and places.

If ministers are to be compensated according to need, within the limits of resources, what is the relation between needs and wants at any particular time? Perhaps a comment from another field may be instructive. Fifty years ago, in the field of rearing babies, needs and wants were explicitly dissociated. A baby's needs were to be met; but his wants, like sucking his thumb, were to be severely restrained. Today it is argued, in the same field, that needs and wants are to be explicitly equated. If

the child's wants seem too disproportionate or great, then the conclusion is drawn that his real needs are not being met, not that his wants must be denied (although that follows to the extent that the wants represent compensations).

On the whole, most modern economic theory gives us little help on this point. It tends to hold steadily to the notion that human wants are indefinitely capable of expansion, even though it does concede that a Christmas gift is harder to find for "the man who has everything." Perhaps it is legitimate for economics, regarding itself as a descriptive science, to refuse to make value judgments about automobiles that have more power, chromium, and unfunctional metal than they need for transportation or safety. But we might expect it to make some distinctions between the kinds of goods that can be used functionally only in certain quantities, like food (even though those goods may also serve other than functional purposes, of which some are legitimate), and others where the ceiling is very high, such as books for the scholar or stamps for the collector. We could also do with a more forthright admission that a great number of modern wants do not arise spontaneously but have to be stimulated by the producers of goods. This is not a polemic against advertising. Some of the articles we all find most satisfying might have escaped our notice had they not been artificially called to our attention. But, whatever the value we accord them, or to those others where we were sold a bill of goods, we can hardly deny some difference between them and our need or want for food.

The matter is, then, complex. A categorical distinction between needs and

wants can not be sustained. But neither can a complete merger. There are distinctions but they are not categorical. The attempt to reduce all criteria to that of need is bound to end up in hypocrisy if not in contradiction. Under such a scheme, excessive caloric intake may be equated with need; while a stamp collection, or power tools in the basement, may be only wants, at least first cousins to the devil. But the attempt to merge need and want, without a criterion for evaluating the socially-induced as well as individually-discovered conceptions of want above the subsistence level, may produce a peculiar combination of whim and materialism that benefits only the screwball.

Does a minister *need* a wife? If he does not have one, all his problems in pastoral economics are settled at once. For the Protestant implicit criterion of need begins with a spouse; and he who is abstinent in this matter reaps economic blessings. Does he *need* children; and if so, how many? One of the unique peculiarities of our inventive and producing age is that the things we might get along without are mostly cheap; and the very things we have underscored as needs are expensive. It takes no great economic acumen to see that the price we pay for most articles is inversely proportional to the amount of serious research that has been done on them. Our household appliances and cars (with all their wastage) tend to be proportionately real bargains; much research has gone into them. Our houses tend to be inordinately expensive; very little solid research has gone into this field. General observation suggests that the practical criterion now operating for most ministers is something like this: it meets a need if it is, whatever



the cost, like clothing and food and shelter; but it also meets a need, no matter what, if you can get it wholesale. This is a somewhat ephemeral criterion, all the more dangerous as industrial inventiveness and productivity continue their rapid strides.

### *Non-Salaried Income*

Although not many ministers receive quarterly checks from their stock-holders in General Motors, there are very few ministers who do not at some time receive income from sources other than their church salaries and perquisites. To begin with, there are the gifts and loans, and apartment and tuition subsidies, not to say the car donated by family, that got them through seminary. Bequests from parents and other relatives, however small the amount, happen at least once to almost every one. Honoraria received from making a commencement address, or writing a Sunday School lesson, or for preaching while off on vacation, may not be large in amount, but they often change the color of the budgetary ink.

Then there are the miscalled "fees" for weddings and funerals. I am radically opposed to the minister's direct reception of such sums from persons whom he has served individually; but this is a blow at his administration, not at his budget. If the sums are "contributed" to the church (not, like a "fee," assessed, as is proper for the physical use of the church for a wedding, for example), and paid to the minister in some appropriate way that is checked up on, that is fine. I believe the reason that most of Protestantism has been so insensitive on the real issue involved here is its vague and mistaken sense of guilt about taking anything at all; and

guilt about the money has obscured the unpastoral character of the way in which it is handled.

My general observation suggests that the vague and partly unconscious sense of guilt of most ministers about non-salaried income is inversely proportional to the amount received. A cynic could say that a man who gets a lot loses his conscience in the matter, and this may indeed happen. But one may also say that non-salaried income is seldom received without giving something in return—making a trip and a speech, or writing an article—and that receipt of some significant amount reveals more clearly the extra energy that had to be expended to get the financial result. When the amount of such service exceeds a bare minimum, the ethical problem arises in new form: Is this being done because it is a proper part of my over-all job, or is it for the money? Such non-salaried income is not an unmixed blessing; for family budgets make it normal with the speed of light.

As general affluence has increased in our society, more ministers "have a little money," or marry wives who have more than a little, or inherit vacation cottages. A few, whose morning devotions are with the "Wall Street Journal," manage to build their stake into a pile. Against all such persons, the lower middle class roots of most ministers make us put up an initial cloak of suspicion. Whatever their personal and family gains from their actual wealth, surely this need to prove oneself a real minister with other ministers must put extra strain on such persons. The least the rest of us can do is to admit that part of our feeling is envy. The least that these well-to-do clergy can do is to avoid a merger of piety, prosperity,

and attentiveness to the stock market.

We have not so far mentioned the largest source of non-salaried income, working wives. Whether the wife teaches school because she likes it and her children have left home, or takes any job she can get because they cannot otherwise make ends meet, makes a lot of difference in the human sense. My impression is that an increasing number of pastoral families have come up to the point of college education of the children, and then found the sole solution in the wife and mother's working. A dependent minister may take this without a qualm even if his wife wishes she did not have to work. Most ministers are likely to be sensitive, even touchy about it, perhaps revealing their real feeling only by over-elaboration of how much the wives enjoy the jobs. Underneath such feelings is likely to be our old friend guilt, for instance at not having made proper prior provision for the children's higher education. As a matter of fact, it is the church that has failed to take adequate account of the change in higher education, the decline of the old sources of help, and nothing but mere tokens to replace them.

### *Individuality and Conformity*

A pastoral family without a washing machine is likely to be regarded as lazy; one without a television set, as snobbish; one without a car, as pitiable; and one without children, as either selfish or unfortunate. Even pastoral hobbies are likely to be evaluated on partly economic terms. It is safer to be a gardener than a jazz fan. It takes pastoral courage to arrive at a funeral in a European sports car, even if it is inexpensive to operate. The point is that certain economic conformities are put as pressures

upon the pastor; and that, no matter what his individual desires are, or how he handles the pressures, he must decide how to encounter them, when they are legitimate and when they are not.

A process that may be called "taboo-lifting" for ministers has been going on for some time. The original taboos were some particular combination of moral and economic factors. Not going to motion pictures was held on moral grounds. Not owning a summer cottage was mostly on economic grounds. A number of these taboos, active near the turn of the century and later, have been lifted. Whatever the moral issues involved, a new sense of economic pressure is created. One can no longer explain the taboo to one's children. In addition, many ministerial wives went to seminary with their husbands; appraised all the taboos carefully with other wives; and thus unconsciously they put more pressure on their husbands for just the things that are no longer taboo.

Can the pastor have any individuality at all in economic matters, in the face of all these pressures to a peculiar kind of conformity, which may vary from region to region? I believe he can, but not without some reflective judgment on his interest and courage in upholding it even in the family.

### *A Theological and Ethical Postscript*

The center of this discussion has been negotiation and guilt. The initial material leads to them, and the subsequent material follows from them. If the argument is correct, a lot of what is wrong with pastoral economics is produced by a vague and misplaced sense of guilt that has a failure of nerve about negotiating on economic matters. To the ex-

tent that this is so, surely it contains theological hypocrisy and contradiction. Nothing could be better calculated to make the minister a hired man or employee, whatever he may say from the pulpit.

Second, we have noted that nearly the whole of the increased income and standard of living of ministers is due to forces other than the churches, and have suggested that an important reason for the presence of the vague guilt that prevents pastoral negotiation is a misunderstanding of what has improved our material condition.

Third, although the economists as well as psychologists provide us some useful data and tools for analysis, they are barred from making the kind of ethical explorations into needs and wants that would be most important to

the minister (and no doubt to other Christians as well). Nor has the work of the churches on social ethics yet become concrete about this matter. Some people in the church who are competent should get about it. Space in this article prohibited even mention of the greater affluence that is on the way in industrialized countries, of the relation of this to poor nations elsewhere, and related questions.

Finally, we have noted that far too much of the pastor's economic decisions tend to be made on the basis of powerful but subtle pressures of a conformist kind. The exposure of these is necessary as a preliminary to using, and developing, Christian criteria. This task is not automatic. Novelty must be encountered and not just imprinted. And it is time we were about it.

# THE HARDEST THING TO TAKE

THEODORE P. FERRIS

*Isaiah 53:3*

HE is despised and rejected of men; a man of sorrows, and acquainted with grief." The most cutting word in that familiar sentence is the word *rejected*. It means to be turned down, dropped out, unaccepted; it implies that one is unfit, unusable.

When Michelangelo was scarcely twenty-three years old he was working on the figure of Bacchus. Before he had finished the sensuous, pagan figure, the saintly French Cardinal Groslaye asked him if he would make a monument to go in a niche in the Chapel of the Kings of France in St. Peter's Cathedral. He made it clear that it must be a spiritual monument. The young sculptor was more at home with pagan subjects, but he thought immediately of the Pietà, the mother with her dead Son on her knees. He went to look at the niche. He saw how deep it was and that it would take a life-sized monument. He searched the stoneyards for a block seven feet wide, six feet tall, and three feet deep. Block after block was rejected, either because it was not the right size or because it was not pure enough, not white enough, not glistening enough for so noble a statue.

It is one thing for a block of marble to be rejected; for a person it is quite another thing. To be acquainted with sorrow and grief is part of life; everyone has his share of it. It is not easy; it is hard to take. To be bitterly disliked, to be despised is harder still. But to be rejected, sent back as undesirable,

unfit, unwanted, is the hardest thing of all to take.

You may be wondering who this rejected man was. I do not know; no one knows. As a matter of fact, we do not know who the writer was who described him in such unforgettable words. We know that he was not Isaiah under whose name his work is now included. We know that he wrote around the year 538 B.C. We can infer that from various bits of internal evidence. He wrote after the fall of Jerusalem, after Jerusalem had been completely destroyed, and after the deportation of most of the leading Jews to Babylonia.

Some think he had an individual in mind, and some have even gone so far as to suggest that it might be Jeremiah who had lived not long before and in many ways fits the picture. Most people, however, think that he was describing the nation as a whole, who in their exile and in the suffering which they encountered as they were transplanted from their homes to a strange land, were the people who were despised and rejected, intimately acquainted with sorrow and grief.

When we hear the words from the unknown writer, we think instinctively, and invariably, of Jesus. Handel, I am sure, is partly responsible for that; his music in the *Messiah* is so much a part of our bloodstream and it is so completely associated with the figure of Christ that we can hardly hear these words without hearing the music. Per-



haps that is not true of you, but it is of me. "Despised"—"rejected"—"acquainted with sorrow and grief." I shall never hear the words apart from the music, and I shall never hear the music without thinking of Christ. Jesus himself is largely responsible for the fact that we instinctively think of him, for in many ways he fits the picture; not in every way, but in many ways he fits the picture. He was rejected; he was acquainted with sorrow and grief.

# I

Whoever the man was, whenever and wherever he lived, the experience of rejection is something that we *do* know about. We may not know who the man was who was originally described by the unknown prophet but we *do* know something about the experience of rejection. Different people know it in different ways.

A parent who does everything that he knows how to do for a child is rejected by the child. The child does not run away from home; he just goes his own way. He pays no attention to his parents and rejects everything that his parents have stood for, have lived for, have tried to pass on to him. He ignores them, by-passes them. And a child is sometimes rejected by parents—more often than some of us are likely to think. It isn't that he is left on a doorstep. That happens occasionally when a mother abandons her baby. But it is not so much that he is left on a doorstep; it is just that he is left out, paid not much attention to, not included in the life of the family, not cared much about, and lost in the busy activity of his father and mother.

A man in public life is often rejected by the people he has served; not be-

cause he hasn't done the best he knew how, but because he does not appeal to the people; or because another man undercuts him. They don't like him; for reasons that may be good or bad, they do not like him, they do not vote for him; they send him back rejected.

A person in any position of leadership, in business, education, church, or state, is sometimes rejected by the people he has done most for. The Rector of one of our churches had served the people to the best of his ability, yet when he invited a group in which were both white and colored people to a service of Holy Communion his Vestry whom he thought he knew, whom he respected and who he thought respected him, asked for his resignation. He was rejected.

Sometimes people have the feeling of being rejected when they really are not. There are people, I have known many of them, who for reasons which are too deeply buried for us to understand begin to say to themselves, Nobody likes me; no one wants me; I am not much good; I am a reject.

And the experience of rejection can go even deeper than this. People are rejected not only by men, but by life itself. There is a young man who lives as good a life as any young man can be expected to live and in a flash he is crippled, rejected by life, as far as anyone can see at the moment, unusable, for any further activity. Or less spectacularly, he simply does not get anywhere. Everything he tries to do fails, and as time goes on he feels like a piece of life's excess baggage. Or, he is too old to be of any further use in the world. There are a great many people like that. I meet them all the time among the elderly of this congregation. They say to

me, Why is it that this young person was taken and I am left, I who am so useless? They feel rejected by life because so far as they can see there is nothing for them to do. They have outlived their usefulness.

There may be some people who have never experienced anything like this. I hope there are, but I fear that they are few and far between. It is safe to say, I think, that the experience of rejection is as universal as the experience of sorrow and grief, and that on a large scale or on a small one, in a real sense or in an imaginary sense, everyone at some time in his life has the terrible experience of being rejected.

## II

The important thing, therefore, is not that you feel rejected, there is nothing uncommon about that. The important thing is what it does to you and what you do with it. Nine times out of ten—and I may be now very unfair to you because I am judging almost entirely by my own experience and by what I do myself and what I see other people do, and there are many of you that I do not see—but judging by the people I know, and from myself whom I know best of all, nine times out of ten you are tempted to say at a time when you feel rejected, What's the use? The parent who has done everything conceivable for his child and realizes that his child has rejected everything that he stands for is tempted to say, What's the use? A man who has put his life's blood into his work and realizes that everything that he stands for has been rejected by the people he has given his life for is tempted to say, What's the use? What's the use of trying any more? If this is all that it amounts to, what's

the use of going on? The person who is constantly plagued by pain and disease comes to the point, and I can so easily understand it, when he or she says, What's the use of fighting the battle any longer?

Was there, do you suppose, a moment when that question flashed even through the mind of our Lord and Master, Jesus Christ? May this be what he meant when he said, "My God, why hast thou forsaken me?" Did he, just for an instant, ask himself, If after all I have done and said it comes to nothing but this, what's the use?

Yet, even though this kind of a thought may have flashed through his mind, he would be the first to tell you that rejection is part of the suffering woven into the fabric of life. We do not know why, at least I do not. If anyone does, I wish he would tell me. I do not know why suffering is woven into the very fabric of existence, but I know that it is. And I know, when I am thinking of this particular kind of suffering which is so poignant, I know that some are embittered by it, and some are enlarged by it. I know it because I have seen it happen.

You know it, too. Every shot taken at Abraham Lincoln by the press, by his enemies in the South, by his opponents in the North, by the members of his Cabinet, by his wife, by everyone who disliked him, every shot taken at Abraham Lincoln enlarged him. Instead of making him bitter, it cleansed him from all bitterness. Instead of stiffening him with resentment, it softened and strengthened his patient understanding.

And it is true to say that in a figurative sense every nail driven into the body of Jesus deepened his compassion, made him more understanding of hu-



manity, more forgiving, more all-inclusive in his love, more perfect in his being here and now what the Father is always.

### III

What is the secret of this? Why is it that some are shrunk by rejection while others are stretched by it? I cannot put my finger on it, and I doubt if anyone else can, but I think it lies somewhere in this area. It is to be found in that area in which a man or a woman comes to the point where he can say, No matter how often men reject me, or how cruelly life rejects me, God never rejects me. You say, as you listen to me say those words, I can say that but I don't feel it. Be more specific. That is what I shall try to do.

When you are tempted to say, What's the use of going on, say, God can use my rejection as a means of showing other people his acceptance. Take one shining indication of this truth.

The man we are all thinking about today\* was a man who learned what rejection meant during a little less than three years; a thousand days, to be more specific. All through his life, as far as an outsider can see, he had been successful. In almost everything that he attempted he had his way. He got what he wanted, until he became President. Then he did not always get what he wanted. Congress did not always give him what he wanted. The people did not always give him what he wanted. He got instead criticism, scorn, denunciation. Then it hurt because the decisions he had to make were so grave. Then he began to grow. I did not know

him personally, so I have no real evidence for this, but I felt that in every picture I saw and in everything he said and did in public, he was growing in depth, in stature. As far as I know, when the blasts of criticism were the most severe, he never said, What's the use of going on? My guess is that he said something more like this, This is the time I can be most useful, this is when I am most needed, at this hour, in this place, at a time when some of the people are rejecting me. By the time he was rejected from his high office by the action of one deranged man, God could use his rejection to show them his own acceptance. He could show them how to accept themselves; how to be honest though fallible; how to be real though frail; how to be creative at the very moment they seem to be crumbling. He could not show it to everyone; but to those who had the eyes to see, the rejection of this one man God could use to show them his acceptance of themselves.

When and if you are ever tempted to say, What's the use of going on trying to be good when everything seems to be against me, say to yourself, The very moment when I feel most useless may be the time when I am needed most. What other people think of you or do to you, whether they accept you or reject you, is not the decisive thing. The decisive thing is what *you* do. That is the lesson. It takes a long time to learn it. I myself have not yet learned it completely, and I suppose no one ever learns it until the end. But that is the lesson. What people think of you, what people do to you, whether they accept you or whether they reject you is not the decisive thing. The decisive thing is what *you* do.

\*This sermon was delivered originally on the first anniversary of the death of John F. Kennedy.

If you can accept rejection, unfair though it be, as part of life's strange, mysterious, creative way, you will be enlarged. Gradually, your feeling of rejection will be crowded out by the conviction that God can use you, as you are, young or old, success or failure, sick or well.

And remember how Jesus, most cruelly rejected, reminded the people of words that they had heard before, written by the Psalmist: "The stone which the builders rejected is become the head of the corner." The marble block that Michelangelo finally used for the Pietà was one that was quarried out of the

highest mountains of Carrara, the purest, whitest marble that could be found; it had been ordered by someone else but never paid for and so it was sent to Rome to be sold to anyone who could use it. This was the stone out of which he made that incredible figure of the young mother holding her dead Son.

The way Jesus met his own rejection is the very thing that makes it possible for you and me to take our rejection and let God use it in his grand design. It makes it possible for one of the small stones that the builders rejected to be used somewhere, somehow in the structure of life.

In a moment of silence let us thank God for all those who have been true to the best that they know, even though it meant rejection, suffering and grief.

Hear our prayer, O Lord, and let our cry come unto Thee. Amen.

# A STEADY FACT IN UNSTEADY TIMES

DONALD MACLEOD

*Hebrews 12:28—The kingdom we are given is unshakable (N.E.B.).*

**A**DAM BURNET, one time minister of St. Cuthbert's, Edinburgh, told of an experience he had during the first World War. He was standing one evening not far from the tall spire of a village church in France. For some unknown reason the firing on both sides of the line had died down and in the stillness he watched the setting sun like a great ball of fire upon the horizon. Suddenly a single shell came screaming through the twilight and the top half of the church steeple blew apart with a shocking roar. Almost simultaneously a flock of swallows which had been nesting there, rose slowly above the smoke and flying debris, circled the air for a moment, and then settled back quietly upon the wreckage of where they had been. Burnet said that this reminded him of the greatness of God. After the world and life are shaken, and men have done their worst, God's greatness remains unshaken, unlimited, and unimpaired.

I do not know how you as individuals are reacting to the crucial events and times through which we are now passing. It would sound trite for me to say that these are "stirring and stormy" days; nevertheless we are cheered and encouraged when here and there across the land someone squares his shoulders and declares, in Dr. Fosdick's phrase, "It's a great time to be alive!" But the alarming fact is that the number of people is on the increase who are meeting today and tomorrow in a spirit of fear,

cynicism, and despair. Is it not a matter of concern to you that tourists returning from abroad say that the people of Britain and Europe go about their daily business calmly and realistically, while here at home so many of us are caught up in the climate of uncertainty and dread? Indeed we feel a slight chill when, for example, someone begins to ask wistfully, "What ever happened to the American dream?" Is there not something unhealthy in the temperament of our people when an elderly lady asked recently and cynically, "This world won't be too difficult to leave behind." Or the young man who said, "I couldn't care less. What's the future got to offer me anyway?" And John Oliver Nelson, formerly of Yale, has reported that in many student groups today an old slogan is being revived, "Blessed is he who expects nothing, for he will not be disappointed."

Now, it is true that these are not ordinary times. Indeed there is something dangerous and momentous about these days, and anyone seeing only part of life's picture is liable to feel we have all got our backs against the wall. But from the long perspective of history these times are not unique. We are not the first generation of mankind to be caught in the whirlwind of revolution or in the maelstrom of the breaking of nations. A mere glance at the index of time will notice scores of occasions when it seemed that the earth and heavens were being shaken and every-

body was listening to the counsels of despair. What grim and grave hours in the story of man are suggested by such dates as the year 70 in Jerusalem, 410 in Rome, 1805 in England, 1914 in Europe, and 1941 in America! How appropriate in any one of these crises would be the words of the English statesman, John Bright, when he declared in the House of Commons over a century ago, "The angel of death is abroad in the land; you can almost hear the beating of his wings."

Without a doubt these too are days of shaking; indeed this world cannot avoid being shaken because change is written into the very constitution of life. For the Christian, however, the basic question has always to do with the fruit of change: Will this shaking produce a vacuum or a new creation? The Christian, moreover, believes that this is still God's world and that it is by his law that things are shaken; and therefore the hope of the hour rests with those who live by a spiritual order whose dimensions are most real when the fortunes of men and nations are most insecure. Indeed human experience has shown us that whenever men defy God's laws of truth and right, the laws themselves are not broken, but as Chesterton remarked, "Men break themselves against them." Or whenever any of God's creatures are enslaved by social, economic, or religious bondage, sooner or later this tyranny must come to terms with man's will to freedom and his potential as a child of God. Or whenever men or nations come into the possession of tremendous power, sooner or later they will encounter a Sovereign Will above their own, to which inevitably they are held accountable. And if

there is any lesson history has written large across our times, it is this: we live in a universe that is morally on the square and whenever this fact is flouted or ignored, there follows a violent shaking of human destiny, during which little people cry out in despair, while men and women of faith declare, "The Lord God omnipotent reigneth!"

Consider the situation in the Scripture text before us. It was about 1880 years ago when the writer of the Epistle to the Hebrews looked out upon the life and fortunes of the early church. He saw some people meeting the onslaught of persecution with steady endurance and resolute hearts; but some others were living to themselves and had lapsed from their earlier Christian commitment and were indifferent now to its claims. He warned these of an impending crisis when God would shake the things of time so that the timeless realities would emerge as the only true objects of human faith. Now, none of these, neither the loyal nor disloyal, would escape God's testing of his world, but for men of faith there was an "eye of calm" at the center of the hurricane—"The kingdom we are given is unshakable." And therefore, even in a day of violent change, the Christian always knows whose man he is; what commands his ultimate allegiance; and in what honestly he can put his faith.

How are we to describe this kingdom for our times and what relevance does it have anyway?

## I

This kingdom is unshaken, because it involves not a quantity of living, but a quality of life.

Gerald Kennedy has told of a coun-



try girl who married a well-to-do boy from the city. After a while she wrote home to her mother to say that she had more nice clothes than she had ever had; she was meeting the kind of people she always wanted to meet; and she was going to all the theatres she had time to attend. Then, she added, "There is only one thing wrong—I hate my husband!"

What a commentary of life! Yet, in a sense, is it not ours too? Our emphasis is too often upon quantity: how much of this or that we have; and we list the things the Russians or Chinese or Africans do not have. And such a concern crowds out inevitably quality of life, and men become worshippers of quantity as an end in itself. Hence we do more getting than giving, more grasping than loving, and we are more bored than happy with all we have. Jesus said, "The kingdom of God is within you." And thereby he defined our highest moral and spiritual condition as "the rule of God" in our hearts. And everyone who encountered him felt the reality of this kingdom because Jesus himself was the rule of God alive in their midst. Moreover, whenever anyone opened his soul to permit this rule of God to begin within himself, a violent and revolutionary shaking occurred among his aims and values and never again did he crave for quantity of living in preference for quality of life.

One day John Tauler, the fourteenth century German mystic, met a beggar on the highway, and as his custom was, he addressed him, saying, "God give you a good day, my friend!" But the beggar answered curtly, "I thank God I have never had a bad day." "Well

then," said Tauler, "God give you a happy life." But the beggar retorted again, "I've never been unhappy." "What do you mean?" asked Tauler. "Well," said the beggar, "when it is fine, I thank God; and when it rains, I thank God. When I have plenty, I thank God; and when I am hungry, I thank God. And since God's will is my will and since whatever pleases him pleases me, why should I be unhappy?" "Who are you anyway?" asked Tauler. "I am a king," came the reply. "You, a king!" laughed Tauler, "where's your kingdom?" "In my heart," whispered the man in rags. "In my heart."

You see: quantity of living is always in the area of outer achievement, while quality of life is something received within. Indeed the worst illusion we can hold today is to suppose that we can achieve our own destiny. You and I become what we are destined to be only through God's rule in our hearts. This kingdom alone can provide us with that new dimension that claims us from the fruitless levels of quantitative living. And when we have it, we shall point to our homes with satisfaction, not for their comforts and gadgets, or all the products of our American "know-how," but for that Christian love that holds us together and rides out the storms of sorrow, failure, and disappointment. We shall point to our cities with joy, not for their skyscrapers or neon lights, but for the sensitive conscience and moral stability of their communities in the face of every violation of truth and right. And we shall point to our schools and colleges with pride, not for their strides in the techniques of learning alone, but to generations of young men and women who

know how to deal with life because the meaning of life is in their hearts.

## II

This kingdom is unshaken because it is not static but possesses creative power.

When Jesus talked about the kingdom, it was not a matter of advising people to stand still and simply not to do certain things. Remember how proud the Rich Young Ruler was when he informed Jesus that he did not do this or that. But when Jesus challenged him with the daring and demanding adventure of the kingdom, he refused to have any part of it. For Jesus, this kingdom could never be an ingrown organization in which nothing creative ever happened or a place where people held on to the *status quo* lest their complacencies should be shaken. For him this kingdom was an adventure; it was not for people who thought they had arrived; it was for those who would share in its growing power. Hence he challenged one man to sell all he had and give it to the poor; another to gamble everything he owned in order to win the pearl of great price; and eleven reluctant disciples to go out into a tottering world with nothing to support them except the promise of his presence. This kingdom is always on the move, because its spirit is vital, dynamic, and venturesome. It turns up in the most unexpected places and asks the right questions about ourselves, about the way we live, and the things for which we live.

And this is why some of the greatest gains for God's kingdom have been realized in times when all our little schemes and pet notions were being shaken to the foundations. Indeed one

of the most determinative factors has been the attitude of many so-called good people in a period of shaking. Some think that if they stand pat or motionless, the sharp issues and revolutionary movements of our times will either peter out or go away entirely. *But this just isn't going to happen!* The shaking of these days must be met by people who are so committed to the rule of God in their lives that it becomes in them the most thrilling and contagious cause they have ever known. And once they are caught up in it, they become the spearhead of those great purposes that mould human destiny. This is the only life that counts any more. You and I cannot go back to the old world; we cannot go back to the old world because the old world is no longer there. It has been shaken, not by men but by God, and he alone can give us that new and creative power to equip us for service in the days to come.

Among the touching events in the life of Winston Churchill was his farewell visit to the House of Commons last summer where sixty-five years earlier he had come as a newly elected member. Among the fine tributes paid to him on this occasion was one by a former prime minister, Harold Macmillan, who turned to the younger members of the House and said, "However long you live you will not see his like again." In one sense this was a grand utterance, but on second thought—how utterly pessimistic! Is the day of the great individual over? Is the day of the towering and inspiring personality gone forever? Must we be led henceforward by the average fellow or inspired only by the least common denominator? I cannot speak for the world of politics, but



what a sorry day such would be for the world of religion!

Some months ago another book among many others on Albert Schweitzer, *Verdict on Schweitzer*, was written by Gerald Knight. A review in *The New York Times* commented as follows: "This faceless world of the twentieth century is not an age of heroes. This is the age of panels, commissions, opinion polls, mass movements and the like. To those weary of the materialism of the East, searching for a human ideal to which to pledge their soul, the image of Albert Schweitzer has towered out of the black jungle of Africa to inspire and serve as an altar of rededication." In these shaken times, how much we need great Christian personalities to rise up here and there across the life of the nation and the church; to rise above the debris of worn out methods and sterile structures, above the facelessness of the mass mind, and like some holy purpose come alive, to permit God to live out his purposes afresh among us.

### III

This kingdom is unshaken because it belongs not in time but in eternity.

Jesus said to Pilate, "My kingdom is not of this world." And Paul wrote to the Philippian church, "Your citizenship is in heaven." Although they were *in* the world, they were not *of* the world. Their lives and destiny were controlled by a spiritual order from beyond themselves. And Jesus was so convinced of the integrity and durability of this kingdom that Calvary itself was not too much to endorse its truth.

In Kennedy's play, *The Terrible Meek*, the centurion said to Mary at the foot of the cross, "I tell you, woman, that this dead Son of yours—disfig-

ured, shamed, spat upon—has built this day a kingdom that can never die." And Canon Liddon of St. Paul's once said, "Christianity alone, of all the systems of thought I have studied, gives me an answer to two of life's biggest questions: who am I? and where am I going?" And this Christianity is the story of a kingdom that came alive in a Person whose very presence shakes your life and mine, but always redemptively.

Now you ask: how can I get it? Or, you say, what is the use of talking about an unshaken kingdom that seems so unreal, while we are jostled about and trampled upon by the mad forces of a shaken world! Well, you cannot *get* this kingdom because you cannot get a personal experience. But there is a way to begin and it is suggested by an old Gospel Hymn we used to sing in our Sunday School days:

Simply trusting every day,  
Trusting through a stormy way,  
Even when our faith is small,  
Trusting Jesus, that is all.

And this is too big a thing for any one of us to be indifferent or sophisticated about it.

Late in the nineteenth century there lived in Scotland a distinguished Old Testament scholar named John Duncan. It was said that he was so expert in the Hebrew language that he handled it as freely as his own mother tongue; indeed his colleagues had nicknamed him "Rabbi" Duncan. It was a joke among his students that when the old man said his prayers at night he spoke to God in Hebrew rather than in English. One night two of the boys crept stealthily up to the old professor's bedroom door to hear if his petitions were offered in the Hebrew tongue. In the quiet they heard

him kneel, and then softly and clearly  
through the door came the words:

Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to come to Thee.

This is where the unshaken kingdom  
begins. It appears in the little events  
and relationships of time, but it is  
grounded in eternity. Do you want it?  
Maybe not. But dare you face tomorrow  
without it?

# FORMING THE PATTERN OF THE SERMON

JAMES WILLIAM COX

SHOULD we observe any rules for the arranging of the ideas of the sermon? Ought we not to ignore stereotyped homiletical patterns and form new ones of our own? It does seem reasonable that we might work out some NEW approach, some NEW and more effective form for sermons. The sermons of Frederick W. Robertson, of Phillips Brooks, or of Harry Emerson Fosdick have uniform excellence, and yet they have distinctive, if not original features. A slavish use of someone else's predetermined sermon forms would have robbed these remarkable preachers of their unique contributions. Quintilian advocated the observance of rhetorical rules, but he believed that they must be adapted to the situation:

... rules are rarely found of such a nature that they may not be shaken in some part, or wholly overthrown.<sup>1</sup>

Dietrich Ritschl goes further than this and says, "There are no rules, prescriptions, and principles for preparing and delivering a sermon."<sup>2</sup> Moreover, "the questions of the structure and technical delivery of the sermon . . . grow out of the understanding of the message of the text."<sup>3</sup> He believes this because

he is convinced that "the ways in which God wants to work cannot be systematized."<sup>4</sup>

Two homiletics professors were discussing Ritschl's excellent, provocative book, particularly his views about rhetorical rules. One of them wryly commented, "His book would have been more readable if he had paid more attention to rhetoric." And it is at this point that the matter comes into focus: if rules can help us better to communicate the message, give us rules; if rules keep us from worthily and effectively communicating the message, then take the rules away.

## I

Let us suppose that you now have your basic ideas before you. They are more than likely a jumble, a hodgepodge of good ideas and poor; and there are many more of them than you could use in any one sermon. What will you do with them? First of all, you will decide what you hope to accomplish with this sermon. What do you want to happen in the hearers' minds as a result of this sermon? Next, you will consider the primary appeal. What deep wish or emotion in the hearers can you address that will make the sermon interesting to them and that will unleash their motive power so that they can do what is required by the truth of the sermon? Though you started with a tentative central idea, you may need now to re-

<sup>1</sup> Marcus Fabius Quintilian, *Institutes of Oratory*, trans. John Selby Watson, (London: George Bell and Sons, 1892), II, xiii, p. 14.

<sup>2</sup> Dietrich Ritschl, *A Theology of Proclamation* (Richmond: John Knox Press, 1960), p. 135.

<sup>3</sup> *Ibid.*, p. 177.

<sup>4</sup> *Ibid.*, p. 135.

vise it in the light of your accumulation of additional ideas and in the light of the growing clarity with which you see your objective. Phillips Brooks said, "In all your desire to create good sermons you should think no sermon good that does not do its work. Let the end for which you preach play freely in and modify the form of your preaching."<sup>5</sup>

## II

The basic rules for arrangement are few.

1. Let your outline grow out of the text or the central idea. If your objective and your appeal are clearly in mind, the central idea will take shape along particular lines. As the outline grows, it will move in this direction and not that because it is both encouraged and restrained by needs of your hearers. Why have a text or a central idea if they are not permitted to do something for the sermon?

2. Let your sermon have unity. Perhaps the greatest structural fault of sermons is that they do not hang together. Fenelon, in his *Dialogues on Eloquence*, objected to divisions of a certain kind in sermons:

Ordinarily they put there the kind of order that is more apparent than real. Moreover, they dry up the discourse and make it rigid. They cut it into two or three parts, and these hinder the speaker's delivery and the effect delivery ought to produce. No longer is there genuine unity—there are two or three distinct discourses unified only by arbitrary interconnection.<sup>6</sup>

<sup>5</sup> Phillips Brooks, *Lectures on Preaching* (London: Richard D. Dickinson, 1881), p. 115.

<sup>6</sup> Fenelon, *Dialogues on Eloquence*, trans.

In every type of interesting composition there is unity. What is it that makes Flaubert's *Madame Bovary* a near perfect novel? Is it not that every scene, every description, every conversation contributes to the one theme that steadily unfolds and that at last stands out in stark clarity at the end? Many successful writers and speakers through the centuries have taken their cue from the truth enunciated by Aristotle when he said in that dramatic tragedy there is a whole which has beginning, middle, and end. He explained:

A beginning is that which is not itself necessarily after anything else, and which has naturally something else after it; an end is that which is naturally after something itself, either as its necessary or usual consequent, and with nothing else after it; and a middle, that which is by nature after one thing and has also another after it.<sup>7</sup>

It is clear in this explanation that beginning, middle, and end belong together, that one could not exist logically without the others. A sermon that has disjointed divisions and extraneous parts may by accident do some little good, but it cannot have maximum effectiveness.

One minister asked another, a highly successful pastor, what sort of filing system he used to keep his illustrations. He replied, "I have no system. I just toss the illustration on my desk, and if it's any good I can work it into next

Wilbur Samuel Howell (Princeton: Princeton University Press, 1951), p. 111.

<sup>7</sup> Aristotle, *De Poetica*, trans. Ingram Bywater, in Richard McKeon (ed.), *Introduction to Aristotle* (New York: Random House, 1947), p. 634.



Sunday's sermon somehow." No doubt this was said tongue-in-cheek, for this minister's illustrations seem always to be highly appropriate. However, when a minister seriously believes that he cannot sacrifice any ideas he may have had on his sermon theme, that he must somehow put them all in, the unity of the sermon will be destroyed and its thrust reduced. After meditating a theme, perhaps only one-third or less of the ideas ought to be used for a particular sermon. But the rest do not have to be wasted: they may be filed away for future use in other discourses where they will have a definite place.

3. Let your sermon achieve suitable climax. A sermon may begin in a striking manner and promise an interesting discussion and a relevant application only to die a slow but steady death. This does not mean that if such a sermon had the ideas reversed it would be a good sermon—as if the bad egg put in first instead of last would make the omelet good. All the ideas must be worthy and significant, but they can be arranged and rearranged until they are able to produce their best effect. This will be very difficult if you draw up an outline before you have done much thinking about what you will try to say. The practice of sitting down and tossing off sermon outlines in a matter of minutes and then compelling one's thoughts to fit into the pre-determined scheme has nothing to commend it.

Actually, to arrange one's ideas always in a logical order may not be best. A psychological order that takes into account the feelings, the desires, and the needs of the hearers will more surely achieve the minister's objective for a particular sermon. A suitable climax for a sermon may be at the point where

logic is left behind and where the hearer is more and more involved in the truth that logic has already presented or that is generally regarded as true. Phillips Brooks characteristically presented his major idea first and then went on to discuss this idea in its various practical relationships and applications.<sup>8</sup> Harry Emerson Fosdick did the same thing. But Dr. Fosdick worked hard at the intellectual problems of his theme in the early part of his sermon and achieved there an intellectual climax; the emotional climax came toward the end. Thus he depended on the total impact of the sermon to achieve his objective.<sup>9</sup>

This agrees perfectly with the advice of the ancient Cicero who believed that the strongest point ought to come first, provided "the rule be kept to reserve one's outstanding resources" to the last part of the discourse.<sup>10</sup> Otherwise, the sermon that is "full of verve at the beginning . . . dies out by degrees in banalities toward the end."<sup>11</sup>

It should not be too difficult to get your ideas in the right sequence. Think of what you are trying to see happen in the minds, the hearts, or the deeds of your hearers. Then take hold of your materials and arrange them so that they are most likely to accomplish this ob-

<sup>8</sup> Raymond W. Albright, *Focus on Infinity: A Life of Phillips Brooks* (New York: The Macmillan Company, 1961), p. 173.

<sup>9</sup> Gilbert Stillman MacVaugh, "A Structural Analysis of the Sermons of Dr. Harry Emerson Fosdick," *Quarterly Journal of Speech*, 18 (Nov. 1932), 531ff.

<sup>10</sup> Marcus T. Cicero, *De Oratore*, trans. E. W. Sutton (Cambridge: Harvard University Press, 1948), II, 313-315.

<sup>11</sup> Athanasie Coquerel, *Observations Pratiques sur La Predication* (Paris: J. Cherbuliez, 1860), p. 166.

jective. You may move from the general to the particular, from the simpler to the more complex, from the more remote to the more immediate; or, for special reasons you may reverse this order. Don't be afraid to shift around the sequence of your ideas. Our first thoughts are not necessarily our best ones; therefore, there is nothing sacred about the first draft of your outline, even if it seemed to come in a sudden flash of inspiration. Edgar Allan Poe observed that "most writers—poets in especial—prefer having it understood that they compose by a species of fine frenzy—an ecstatic intuition—and would positively shudder at letting the public take a peep behind the scenes, at the elaborate and vacillating crudities of thought—at the true purposes seized only at the last moment. . . ." <sup>12</sup> Poe indicated that he commenced with the consideration of an *effect*. He took his well-known poem, "The Raven," and showed step-by-step how he put it together. He wrote, "It is my design to render it manifest that no one point in its composition is referrible either to accident or intuition—that the work proceeded, step by step, to its completion with the precision and rigid consequence of a mathematical problem." <sup>13</sup> Dr. Fosdick normally had his Sunday morning sermon on the way by Tuesday noon and spent Wednesday, Thursday, and Friday morning writing it. By Friday noon he was finished with it. On Saturday morning he sat down and thought through the sermon with his congregation in mind, to see if what he had prepared would meet the needs of

individuals and of groups, "so as to be absolutely sure that I have not allowed any pride of discussion or lure of rhetoric to deflect me from my major purpose of doing something worth while with people." <sup>14</sup> In view of his objective, Dr. Fosdick often cut out certain paragraphs and rearranged the order of thought "in the interest of psychological persuasiveness." <sup>15</sup>

### III

Having settled the guiding principles for arrangement of the sermon, consider the following words of caution that have to do with these principles:

1. Do not state always your points before you discuss them. In some cases, it will help your audience to follow your line of thought if you set forth your leading ideas beforehand. But you will destroy the fetching quality of suspense that makes a mystery story or a sermon interesting if you give away your central ideas prematurely. But if it will help you achieve your objective, then state them!

2. Do not discuss too many points. Our attention span is limited, and our practical ability to take hold of too many separate ideas is impossible. Professor Clement Rogers argued for "the rule of three." Literature, anthropology, mathematics, grammar, logic, and journalism all indicate that a sermon with three parts, with not more than three divisions of the middle part, is ideal. For example, certain uncivilized people do not count higher than three: after three,

<sup>12</sup> Edgar Allan Poe, *The Philosophy of Composition* (New York: The Pageant Press, Inc., 1959), p. 68.

<sup>13</sup> *Ibid.*, p. 69.

<sup>14</sup> Harry Emerson Fosdick, "Animated Conversation," *If I Had Only One Sermon to Prepare*, ed. by Joseph Fort Newton (New York: Harper and Brothers Publishers, 1932), p. 112f.

<sup>15</sup> *Ibid.*, p. 113.

they say "a great number."<sup>16</sup> However, do not stick to this as an inflexible rule. There may be very good reasons for having a half-dozen points. One of Dr. Fosdick's most helpful sermons is on "Six Ways to Tell Right from Wrong," and it has six main points.

3. Avoid wordy statement of your points. Let the points themselves be lean. Leave the intricacies of your thought to the discussion that follows. If your audience can keep your thought always in clear sight, so that it does not get lost in a forest of verbiage at any stage of the journey, they will know where they are at any moment and can travel with safety and enthusiasm. Therefore, strip away from the points needless adjectives and adverbs, premature nuances and ramifications.

4. Do not overlap the points. Repetition or re-statement is an excellent rhetorical device if used consciously and deliberately. But it can result in a turgid diffusion of thought if the preacher is under the impression that he is discussing a new idea when he is actually discussing the same idea under a slightly different form. Hebrew parallelism, particularly in the Psalms, can lead us astray. Wishing to treat faithfully every phrase or clause of a psalm may lead us to discuss the same idea twice, thinking that we are developing a further step in the psalmist's thought. Be discerning, for all parallelisms are not so obvious as this one in Psalm 46:10:

I am exalted among the nations  
I am exalted in the earth. (RSV)

5. Do not make a main point of a sub-point. It throws the sermon out of

balance. A sermon that treats a sub-point as a main point is like a man with only a finger growing where an entire arm should be. Suppose you are preaching on the Trinity. Conceivably, the points would be: God the Father; God the Son; God the Holy Spirit. It would be a balanced sermon. But what would the sermon be like if instead of making the third point "God the Holy Spirit" you made it "The Communion of the Holy Spirit"? It would be deformed. Yet, if you were preaching on the ways we know or experience God, your outline might correctly be: The Love of God; The Grace of Our Lord Jesus Christ; The Communion of the Holy Spirit. Note the difference: in this outline, each main point has the same weight; it is of the same order.

6. Do not fail to group ideas that can be discussed under one head. Ideas that might be presented under a broad head might be discussed more forcefully by bringing them together under proper sub-heads. This means that we must generalize the particulars of our sermon. We find a common center for particular ideas then discuss these ideas in relation to the common center. This does not mean that we should limit ourselves to general ideas and suppress particulars, but that we must strengthen particular ideas by giving them a center and forming them into masses. Indeed, the particulars are of vital importance: they are the aspects of experience in which the ideas touch our lives or the aspects of truth that make truth meaningful; they are the means of clear teaching, powerful convincing, and effective persuading.<sup>17</sup>

<sup>16</sup> *The Guardian*, Sept. 18, 1936, in Charles Smyth, *The Art of Preaching* (London: Society for Promoting Christian Knowledge, 1940), pp. 47-49.

<sup>17</sup> A. Vinet, *Homiletics*, trans. and ed., Thomas H. Skinner (New York: Ivison & Philley, 1854), p. 285.

7. Avoid putting ideas under the wrong point. The preacher who gathers his thoughts and puts them down as they come, without regard to order, will sometimes make this mistake. This way of accumulating ideas is commendable. Ian Maclaren used it.<sup>18</sup> Walter Russell Bowie recommended it.<sup>19</sup> But some preachers cannot work this way: they can never get their thoughts marching forward in proper formation. On the other hand, the preacher who lays out the design of his sermon before he begins to elaborate can make the same mistake. He may anticipate an idea that he plans to develop later or re-hash one that he has already discussed. Repetition is an excellent rhetorical device, but the repetition must always fit comfortably into the immediate context. To avoid the error of putting ideas under the wrong point, you must look at your work critically and be willing to make a dozen revisions if necessary.

8. Avoid artificial or strained alliteration in the wording of points. When beginning the initial or key words of an outline with the same letter comes easily and naturally, it makes for a more striking and a memorable outline. Some of the sermons of James S. Stewart have alliterative outlines. Notice how impressive are the points in his sermon entitled "A Drama in Four Acts," suggested by 2 Timothy 4:11: Act I—*Recantation*; Act II—*Remorse*; Act III—*Restoration*; Act IV—*Reparation*.<sup>20</sup> In a remarkable book of sermon out-

lines covering the entire Bible, Arthur E. Dalton has made wide and often very effective use of alliteration.<sup>21</sup> However, the minister must exercise the care of a poet in his choice of words. Otherwise, while the words chime, the ideas will clash.

#### IV

The most important single device for achieving boldness of attack in preaching is a well-constructed outline.

Most good sermons have behind them at least a carefully prepared outline. This enables the preacher to organize his ideas. He can get his ideas into their proper groups and sequences and arrange them to the best psychological advantage. This does not require him to take into the pulpit the outline that he finds most helpful in his preparation for the pulpit. His study outline may be a fully elaborated outline in complete sentences, but his pulpit outline may be a series of cues that would make sense to no one but himself.

Following are three forms of outline that you may find helpful in organizing your ideas.

The first is the *word* outline. This lists a series of words which are keys to the ideas or the information to be discussed. The listing of words is especially useful in classification, but it has other uses also. Consider this example: "The Task of the Church" Matthew 28:18-20; Luke 24:49

- I. Going
  - A. God
  - B. Jesus
  - C. Church

<sup>18</sup> John Watson (Ian Maclaren), *The Cure of Souls* (Cincinnati: Jennings and Graham, 1896), pp. 26-32.

<sup>19</sup> Walter Russell Bowie, *Preaching* (New York: Abingdon, 1954), p. 168.

<sup>20</sup> James S. Stewart, *The Gates of New Life* (New York: Charles Scribner's Sons, 1940), pp. 220-231.

<sup>21</sup> Arthur E. Dalton, *Brief and to the Point* (London: James Clarke & Co. Ltd., 1961), 263 pages.



- II. Preaching
  - A. Purpose
  - B. Message
    - 1. Good news
    - 2. Bad news
  - C. Presentation
    - 1. Everywhere
    - 2. Everyone
- III. Waiting
  - A. Weakness
  - B. Waiting
  - C. Ways
    - 1. Prayer
    - 2. Surrender
    - 3. Faith
    - 4. Action

The weaknesses of this outline form are glaring. Only the man who has prepared it really knows what it says, and he will not know long. Yet, if the preacher has no interest in keeping a record of his ideas, this may be no problem.

The second is the *phrase* outline. This is simply an expansion of the *word* outline. Observe what happens to a portion of the outline we have just examined:

- I. The Church going
  - A. The militancy of God
  - B. The daring of Jesus
  - C. The creativeness of the Church
- II. The Church going with a message\*
- III. The Church going with a message in the power of God\*

The phrase outline obviously conveys more meaning than the word outline. It may represent all that the preacher wishes to preserve of his ideas for a particular sermon. This will furnish a sufficient lead to stimulate his thoughts

(\* The expansion of II and III will proceed in the same manner as in I.)

when he comes back to his outline in the future. But it will not be so much as to require him only to blow off the dust and carry out the symbolism of the dust in his delivery.

Note the parallelism in form. This often serves a purpose beyond that of form: it helps in the logical disposition of main points and sub-points.

The third form is the *complete sentence* outline. Using this form, the preacher knows whether he has anything to say about his theme. He knows *what* he is going to say. And when he has said it, he knows what he has said. This form is very important in developing a sermon in which reason and proof play a prominent role. Reason and proof do not proceed well by phrases or isolated words. They need carefully formulated statements containing both subject and predicate.

Now, let us examine our outline that has been expanded finally into complete sentences:

#### Introduction:

- A. Some of us may selfishly think that the Church belongs to us.
- B. However, the Church belongs to Christ and is for his purposes.

Christ defines the task of the Church as follows:

- I. It is the task of the Church to *go*. "Go ye . . ."
- A. God has always been on the move in this world.
- B. Jesus was bold and daring in carrying out his program.
- C. Therefore, the Church of today, which represents God's purpose in Christ, must use every honorable means to enter and make opportunities for its task.

II. It is the task of the Church to go *with a message*.

"Go ye into all the world and preach the gospel to every creature. . . ."

A. It is not enough simply to *go*.

B. We must go with a message.

1. The message is good news for sinners.

2. But it is bad news for sin.

C. We must present the message everywhere and to everyone.

1. Only human need determines the boundaries of our witnessing.

III. It is the task of the Church to go with a message *in the power of God Himself*. "Tarry ye . . . , until ye be endued with power from on high."

A. It is not enough simply to go—even with a true message.

B. Christ commands us to let God work through us.

C. We can do certain things that will make us accessible to God.

1. We can pray.

2. We can surrender our will.

3. We can receive on faith the help of God.

4. We can then go confidently to work.

Conclusion:

A. Our task is clear.

B. Will you now join me in taking the appropriate steps?

A further question remains. How does one indicate various kinds of supporting material in the outline? You may employ the symbols used to indicate sub-points in the outline. And this is quite acceptable. But if you wish to distinguish clearly your own ideas from

ideas and quotations from other sources, use a different symbol.<sup>22</sup> One author has suggested the use of brackets at the beginning and at the end of material not original with the speaker. In any case, document at the end of the reference the source of borrowed ideas, of statistics, and of quotations.

Once this much work has been done, the hardest part of the sermon preparation is over. You can write your sermon or compose it mentally with a clear view of the road ahead—and you can enjoy freedom while you do it.

Henri D'Espine has written:

The surest way to kill eloquence (the true, the good, that of which it has been said that it cares nothing about eloquence), is to teach it. We need not so much to be formed as to be freed, so that at last we become simple and true.<sup>23</sup>

But even simplicity and truth have their principles. It is the artist who has learned well the laws of perspective who can best convey the truth of a simple scene. It is the violinist who knows his scales so well that he does not have to deliberate before placing his fingers on the strings of his instrument who has the freedom to convey with power and verve the inner meaning of his selection. And it is the preacher who has seen the sense of a few *do's* and *don't's* who moves with greatest confidence toward his unique objective.

<sup>22</sup> Kenneth G. Hance, David C. Ralph, and Milton J. Wiksell, *Principles of Speaking* (Belmont: Wadsworth Publishing Company, Inc., 1962), pp. 176-9.

<sup>23</sup> Henri D'Espine, "Comment Proclamer le message?" *Sinn und Wesen der Verkündigung* (Zürich: Evangelischer Verlag A. G. Zollikon, 1941), p. 71.

## REVIEW-ARTICLE

### “FIRE BELL IN THE NIGHT”

BY OSCAR HANDLIN

FREDERICK E. CHRISTIAN

WHILE serving a church near the campus of Ohio State University I belonged to a learned body that met monthly for discussion and exchange of views. One evening, after a lengthy session in which each member had thrown up successfully a smoke-screen to hide his real convictions, one brother arose and expressed his impatience in this way: “I have been a member of this body for twenty-five years and we have met regularly every month apparently to exercise the simple privilege of re-arranging our prejudices.”

There is no topic of our time that lends itself quite so much “to the re-arranging of prejudices” as the theme suggested by Professor Handlin’s book, *Fire Bell in the Night—The Crisis in Civil Rights*.

As one of those who must stand on the verbal firing line week after week as this struggle for civil rights continues, I should like to suggest that as I view it from where I sit in suburban security, there has been little that has so far happened other than a re-arranging of prejudices. Here and there a few token and superficial changes have been effected, but just now there appears to be a kind of weariness whenever the topic is announced or approached. People seem to be saying, “Oh no, not that again!” Minds slap shut almost automatically and the preacher or speaker who makes bold to deal with this deli-

cate topic finds himself in the position of Paul whose hearers listened to him up to a point, but then would hear him no more. This, of course, is no good reason for silence on such a topic so vital to the moral health and spiritual welfare of our nation and of the church. But it does indicate the mood and mind that dominates one important segment of our population—a segment that exercises a control far out of proportion to its numbers.

Now, for a moment, I want to tell you about my own pilgrimage from prejudice to prejudice, for I am certain that no matter how liberated I am from certain more serious evidences of race prejudice, I, as well as you, may yet cling to some prejudices that affect my reactions to what I have read in preparing for this paper tonight.

As a lad, I recall a move we made from the snowy-white plains of North Dakota to the red-shale rills of Oklahoma. To that date, I do not recall ever having seen a man of color. As this itinerant missionary family made its way in a Model T Ford, the topic of “men of color” came up since we were venturing into the home of the red and black man. I remember as a lad of nine or ten asking whether a colored man was black or red or brown—all over. Gales of laughter from the rest of the family stifled any further questions as my mother gently gave me the facts.

At the time in Oklahoma the mores and habits of the deep South prevailed and we were soon submerged and then solidified into its pattern. From a warm child-like trust in other people and a natural curiosity that might have opened doors of friends across color lines, I soon became part of a controlling company of whites in a society where many blacks existed. The town in which we lived allowed no Negroes to stay overnight. They would come to our homes, do our dirty work, cook our meals and care for our children. They were the "hewers of wood and the drawers of water," but by nightfall they had to make their way across the town line to a neighboring community that tolerated their rundown shacks and black faces. I recall sitting at dusk and cat-calling to this curious daily parade, "Watch the clouds go by." And to this day I try to imagine what untold damage was being done to sensitive hearts.

In high school years, following my father's death in the service of the church, we moved to Ohio. Soon afterwards a tremendous experience came my way. At a youth camp a young Negro leader, a graduate of Oberlin College, was present with a half-dozen of his boys. It may be difficult for some of you to know what tides of emotion swept over a young teenager's whole being. Here were Negro boys his own age, who could engage in sports as ably as he and could hold their own in any discussed. It was a one man revolution and reformation for me. The years have opened many doors into the lives of people of all shades and colors. And as society has by law and by custom broken down some ancient barriers I have rejoiced. But I ask myself, have I done what I ought to have done to help

others to experience the same radical transformation? Where can I begin and what shall I do now?

# I

Professor Handlin's book sets up some guide posts. It alerts us to certain pitfalls. It reminds us of how slow and painful and discouraging this whole effort can be. But above all, it warns us that the alarm has sounded and there can be no retreat. We are in the midst of a crisis, and the fever is apt to rise much higher before it subsides. Whether the patient dies or recovers with the disease over-passed depends so much on what we do now. We can not simply wait it out. There is a demand for action. The "fire bell has sounded in the night."

"The volume," as the author puts it, "is an effort at stock-taking. It does not purport to set down the complete historical record of the past decade, or even to supply a full narrative of the dramatic events of those years. It contains simply the reflections of an observer who hopes that a reasoned analysis will help his countrymen solve one of the great problems of their time."

The trigger that has set in motion the committing of his thought to words was the one which took suddenly from the human scene the 35th President of the United States. He observes that even in the shadow of this shocking event there were few deep changes that took place and that the almost concurrent 10th Anniversary of the Supreme Court Ruling on the "Brown versus Board of Education" case, which had struck down "the separate but equal idea" held for sixty years, had produced no significant change by 1964.

Early in his book Professor Handlin



hints at the direction he will take when he reminds his readers that from the start the founders of our Republic believed in the breath-taking hope that "liberty would be secure only if associated with equality." With this thesis he soon takes issue. He indicates to us, however, that this is the very heart of the problem and that it took on new dimensions when the Supreme Court gave its decision in the case of "Brown versus The Board of Education" in 1954.

Advances of a kind have been made, especially in economics and social areas. The pace of this advance, however, has not been as swift as the rapid change in the whole structure. So that ten years after the decision, little gain if any has been made, especially for the more handicapped groups, Negroes or others.

In this decade, the tactics employed in the struggle which inevitably ensued only confused the answers attempted. Segregation once enforced by law to control the Negro and to maintain his inferior status now gave way to integration as a legal tool to transform the condition and to assure his American right of equality. "The ultimate goal," as Handlin reminds us, "was a society that wiped out all racial, indeed all group distinctions."

Consequently, two strange opinions have converged at the extremes: "Those who oppose equality because it leads to amalgamation and those who favor amalgamation as a guarantee to equality in the belief that there is no alternative." That is to say: men are either all the same or they are all unequal. And here comes Professor Handlin's major thesis. He contends that such statements are false. "We can be equal and different," he says, "in color as in creed or national origin." "Integration

and equality are not identical," he adds. And here he takes his stance. He wants his readers at once to be sure that he is not hinting for one moment that anyone's freedom in this land is to be limited. This nation can not remain half free today any more than a century ago. He wants it to be clearly understood, however, and sounds this word of warning and of caution that "No one, no matter how fortunate, can feel secure in rights that are denied some; and no one, no matter how oppressed, can expect any larger hope for freedom than that which can result from fulfillment of the promises of the Republic—a society governed by consent with liberty and justice for all."

The chapter called "Toward Equality" documents all too scantily some gains and then balances them with some concomitant losses that have grown out of the struggle itself. Yet he makes one painfully aware that progress in harmony with the ruling of 1954 has been halted in its tracks in the hard core Southern States; it has received only token response in many others to the South; and in the North has been shrouded by a spirit of contention and apprehension. He recalls the words of De Tocqueville who pointed out that revolution is apt to come in periods and places where improvement has planted the seeds of hope. This has been the record of these ten years. The Negro today is less content with his lot, despite the gains, than he was ten years ago. He is fearful that the gap will widen further rather than narrow and he will be left permanently behind his fellow countrymen.

In his chapter on "The Minority Coalition," Professor Handlin paints the picture of another spectre that haunts

the mind of the Negro today: the fear of isolation. Had not the popular evolutionary idea long since set him apart—black from white and retarded? Moreover, renewed preachments during this period underscored certain contentions of questionable validity that further separate the races from each other. Biological differences were accentuated and the peril of a pale, washed out and anemic amalgamated population was once more sounded. But the Negro did not stand absolutely alone and he soon learned it. The creative forces of understanding and of progress were at work to dissolve these old prejudices. Heredity which had been the scapegoat for so many years became less important as a factor and environment more important. World conditions recently swirling around *all* men demanded a drawing together under the banner of liberty against forces of darkness that cared nothing about *white* or *black*, but of Nordic or of Aryan blood. All minorities in this land were caught up with the majority in a common loyalty to our way of life. Education, government intervention and legislation, and litigation—all had a hand in bringing about a change.

But everything was not sweetness and light as Professor Handlin makes clear in his chapter "Hesitation and Resistance." A determined hard core of opposition, a shifting political and Presidential scene and some cunning craftsmanship by the established order soon set many new road blocks in the way. An almost insane defiance of the Court Order based upon the delusion of John C. Calhoun in the 1830's arose. In the years 1955 and 1956 men began to talk belatedly about circumventing the law of the land and set about rather suc-

cessfully to do it. They forgot that the idea of nullification was entirely fanciful in the American federal system. This did not deter their efforts, but it did delay progress in the pattern of integration. Clinton, Tennessee, and later Little Rock, Arkansas, were the symbolic results. This device coupled with a practice of endless questioning of every detail of the law and its enforcement in both North and South made the decade a rather dismal one.

The gloomy prospect is expanded in Handlin's chapter on "The Isolation of the Negro." With one single line he gives the picture, "The Negro was left to suffer alone." This encouraged extremist groups and made more difficult the task of the more sensible and sane leadership. Moreover, under other social changes of the decade, the problem was all the more intensified as the writer makes clear in his chapter on "The Dilemma of Suburbia." A major migration of whites from the urban areas created and accentuated problems already acute in the cities and developed new and more subtle ones in the spawning and sprawling suburbs. The very structure of the suburb with its pleasant homes, airy schools, and pure white churches was soon threatened. If other once minority groups had moved out, why not the more affluent Negroes? This was at once a threat not only to the dominant white Protestant but to the white Roman Catholic and the Jew who had long since won their minority battles in another context of time. Here the battlelines are presently forming, especially in the North.

These and other factors conspired together, as Professor Handlin goes on to show in his Chapter on "The New Racism," to widen the gap between Ne-

groes and whites in the 1954-64 period, rather than to narrow it. Racists, especially in the South and latently in the North, grew bolder and became more out-spoken. The logic was simply this: the peril of inter-racial marriage and mongrelization, is an *American* peril, not only a peril for the South. "To save the South from integration," therefore, "is to begin the saving of the United States from all manifestations of equalitarianism and cultural development." This idea has been given wide currency, not alone in the South, but throughout other sections of the land. Professor Handlin deals somewhat definitely with this phenomenon, which is helpful, but his treatment is somewhat incomplete. He sees in the continued emphasis upon this line of thought, if unchallenged, the danger of attracting more and more sympathizers for the segregationists' cause as the struggle intensifies.

This leads him into the final chapter entitled "This Momentous Question," a reference, as you recall to the historic words of Thomas Jefferson in 1820 when the issue of Missouri's statehood faced the Republic. "This momentous question," he had written, "like a fire-bell in the night, awakened me and filled me with terror. I considered it at once as the knell of the Union. It is hushed indeed for the moment. But this is a reprieve only—we have the wolf by the ears, and we can neither hold him, nor safely let him go." One has difficulty in believing that this was written forty years before the Civil War—and that the same words can be said of the same question today 140 years later. In his concluding pages Professor Handlin projects his views of what may come next in this mighty struggle and

proposes what he believes to be the way out.

## II

Before we deal with what he has to say, let us double back and expand certain areas which the author of the book touches all too lightly or fails to support with any definitive information.

Professor Handlin maintains a studied objectivity throughout. This is both the strength and weakness of the book. One wonders whether complete objectivity is possible when one is dealing with facts and events that are as red-hot or as volatile as these and that must be studied in order to adopt certain premises and arrive at conclusions. It is this objectivity that makes one feel that the contents of the book fails to measure up to the title.

Early in his book he deals with the speed at which the Supreme Court's Decision in the "Brown versus Board of Education" case has been implemented. What he fails to convey in a book that bears a title of such urgency is something of the mood and mind of the Negro as he views his snail's pace progress—progress that to him seems like a snail going in one direction while riding on an escalator that is going in the other. A book like Whitney Young's *To Be Equal* strikes fire at this point as he describes the dilemma in these words from the late President Kennedy, "If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public, if he can not send his children to the best public school available, if he cannot vote for the public officials who represent him, if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have

the color of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay?"

We wish Professor Handlin had enlarged his book to include supporting data. He might well have dealt more deeply with the psychological fears that have grown out of centuries of habit that have retarded the Negro even where he might have gone ahead in these past ten years. Take the gains that have been made in the desegregation of lunch counters and restaurants. The fact is that once these privileges were achieved, they have not been employed nearly so widely as anticipated. This has led to the assertion by the segregationist that "the Negro wasn't ready for it after all," or "they do not want an end to segregation!"

Only a close look at the lingering fears and lasting patterns imposed upon the Negro can give the answer. A sympathetic Southern writer points up the problem when he says, "Negroes, particularly the older people, expect they will be humiliated and mistreated by whites even at an officially desegregated facility." "Besides," goes a typical remark, "how do I know how the white folks behave at such place?" "The bitter Negro jibe—'you ain't ready yet' points up their fears and uncertainties over taking on the new role. And the hard fact remains that the only way to learn 'how the white folks behave' and 'how to be ready' is to enter the strange and threatening situation." This is what the psychologist calls "avoidance learning" and it is no small factor in measuring the slow pace of progress in the ten years from 1954 to 1964.

Further, one might be more satisfied with Professor Handlin's assertions on

improvement during the 1950's in employment and opportunity and its limited scope if he could have included a telling paragraph like this:

"In spite of rapid upgrading in the past few years, Negroes employed by the federal government are still concentrated in the lower, blue collar brackets and sparse in the upper, white collar brackets; in most unionized industries, basic racial employment patterns remain unaltered; Negro youth suffer from almost twice the unemployment rate of white youths and Negro adults in general are still vastly under-employed, down-graded and under-paid relative to comparably-educated segments of the white community. The slow rise of Negro occupational trends during the 1950's is forcefully shown by projecting these trends into the future. At the creeping 1950 to 1960 rate of change, non-whites in the United States would not attain equal proportional representation among clerical workers until 1992, among skilled workers until 2005, among professionals until 2017, among sales workers until 2114 and among business managers and proprietors until 2730! Obviously, such a pace is ridiculously slow for a people whose expectations for the immediate future are among the most optimistic in the nation; hence, the significance of the slogan of the 1963 March on Washington—'Jobs and Freedom Now.'"

Yet, in fairness, let us face the balancing facts. Take one from New York City where acceptance of the Negro worker in any area of employment is as high as anywhere in the land. The Director of Employment for the City of



New York tells us that he has more jobs of the white collar kind than Negroes to enter them. "I just wish I could get all the Negro applicants I need to fill the requests I get," he says.

The book before us does a fair task in a limited scope of pointing up the poignancy of the feeling of isolation that has become even more intense since 1954 in the Negro community. Gordon Allport points out that the ubiquity of racial prejudice guarantees that virtually every Negro American faces at some level the impersonal effects of discrimination, the frightening feeling of being a black man in what often appears to him to be a white man's world.

John Griffin, a white man who artificially darkened his skin and traveled in the South describes the isolation in these words, "He the white man sat a few yards away from me, fixing his eyes on me, nothing can describe the withering horror of this. You feel lost, sick at heart before such unmasked hatred." "The Negro" he continues, "is treated not even as a second class citizen, but as a tenth class citizen. . . ." Role playing forced upon the Negro from childhood by a hostile society; family disorganization and personality distortion produced by a home environment where generally the male is a drifter, the mother the worker and the children are left to shift for themselves; all conspire to spawn a whole host of social problems and to leave the Negro isolated without what James Baldwin calls "a sense of History" and at times vulnerable to the penalties of a secure, scared and severe white society.

It is almost inevitable then that out of such a *milieu* there should emerge what Professor Handlin describes in his seventh chapter as "The New Racism."

The opening lines of the chapter have an ominous sound:

"Only the most pessimistic of Americans in 1954 could have imagined that the distance between Negroes and whites would widen in the decade to come, despite prosperity and despite the gains of some colored people. Only the most cynical or the most far-sighted could have foreseen that these circumstances would give racism an ominous new birth."

This part of Professor Handlin's book is to this reader's way of thinking one of the stronger sections. He exposes with a few telling paragraphs the myth of racial superiority and brings into focus the intensity of the emotions that have produced movements such as "The Black Muslims" and others that are so much in our minds today.

One should read along with Professor Handlin's comments on the theory of white supremacy, certain sections from a book by Thomas F. Pettigrew, *A Profile of The Negro American* in order to get the full picture of how false the argument is for white supremacy. Yet it is upon this false argument that Carleton Putnam has based his convincing book, *Race and Reason*, which has won so many plaudits from Senators Byrd, Russell, and Thurmond, and which one suspects feeds the hidden and smouldering fires of prejudice in the minds of many reactionary Northern citizens. It is substantially the same line of reasoning that has built up a cruel system of *apartheid* in South Africa which many in this land secretly applaud and our nation tacitly supports by playing economic "footsy" with that monstrous regime.

Pettigrew assembles a convincing array of information and explodes a num-

ber of commonly accepted ideas. The "pure race" theory is quickly exposed as a sham. If it ever existed, certainly there is no possibility of it in the twentieth century. He allays the fear of a mongrelized race by reminding his reader of the words of Curt Stern, a noted geneticist, who says that even in the event of complete amalgamation "the negro one-tenth of the nation would be 'inundated by a white sea' in respect to skin color and other polygenic traits." Moreover, Stern maintains that in the event of amalgamation, "there will probably be no more than a few thousand black people in each generation in the entire country, and these are likely to have straight hair, narrow noses and thin lips. "I suppose," he adds, "that if some person now living could return at some distant time he would ask in wonder, 'What became of the Negro?'"

One is struck also by a statement made by Professor Handlin on a crucial point that deals with the effect of desegregation and open-ness between the races on inter-marriage, for let's face it, this still haunts the white man's mind. Handlin says, "There are no grounds for the belief that a mass intermingling of the races would everywhere follow the end of compulsory segregation. All the available evidence," he continues, "points to the contrary. Inter-marriage has been a negligible factor in the mingling of black and white blood until now. The law forbids it in many parts of the country; and where it is legal the number of unions so consummated is small. In Northern cities, where such marriages are most likely to occur, they form only between three and five per cent of those in which Negroes are involved. Expressed in terms of white

marriages, they would make but an infinitesimal fraction. It is not thus that the strains have in the past been crossed."

This is another way of saying that a society where an inferior status is imposed by one race upon another is a society where mingling, miscegenation, and amalgamation tend to take place. For example, concubinage was accepted in the South throughout much of the nineteenth century with no loss of social esteem. In many Southern States miscegenation was no crime, although intermarriage was. As one discerning Negro critic puts it, "The Southern gentleman is not afraid we shall marry *his* daughters. We've been doing that for a good while (because they are often black). He's afraid we'll marry his wife's daughters (who are white)."

As Professor Handlin pursues this line of thought one wishes for more documentation. This is especially the case when he asserts that "in so far as that can be measured, the incidence of inter-racial sexual intercourse seems also to have declined perceptibly in the last fifty years." He believes "that this may be attributed to the prospect the Negro now sees of leading a decent family life." One could question his conclusion. Perhaps methods of conception control and other factors which escape measurement should be considered with Professor Handlin's conclusion. Nevertheless one tends to agree with him when he says, "The night-marish horror of miscegenation is real. But its causes lie in the practices which have diminished the Negro's humanity and made him seem an inferior being. Only when those are purged will the deep preju-

dice that feeds the new racism cease to poison our dreams."

### III

Let us now examine more carefully Professor Handlin's conclusions and suggestions and at the same time give some assessment of what he has to say?

As you will recall, he paints the prospects in very dark lines if the present drift continues. In the South there will be small but grudging gains, with old line resistance growing more determined, with Negro despair mounting and with many losing heart. In the North, resentment burns in the Negro's heart and he closes ranks in a cause hopefully designed to free his unredeemed brethren to the South. Meanwhile whites North and South grow tired and weary of being made to feel guilty or of being pushed around. Near panic hits suburbia and tax payers and property owners rebel at the rising costs caused by steady upheaval or by riot and disorder. Government at the federal level is committed to a certain course and from time to time, when it is politically expedient, will intervene and enforce the change it believes must come. But whatever is done, in the present context, Handlin says, will only tend to stabilize the existing situation, to intensify some of the more urgent problems, and to "demonstrate the inability of democratic methods to cope with the momentous question of human equality." Here he states the problem in its darkest tones so that he might set against it by contrast his suggestions and solutions. Obviously, he says, "this need not happen." "Other elements could be the basis for a different result."

What are these other elements to

which he refers and how much promise do they really hold?

Professor Handlin's first proposal is based upon a delicate balance between an equality built upon law and a freedom that is built upon openness, but which demands a *laissez faire* attitude toward social grouping. He insists that all men be treated equally with respect to their civic privileges, their employment opportunities and their educational advantages. Just as the draft call, the income tax, the court injunction and the property rights of others are required by law and accepted by common consent, so the wide franchise of our public life must be assured to all men in America, whatever their color.

On the other side of the coin, he seems to favor a gradualism based upon a *laissez faire* attitude that is unrealistic. He believes, as he says (p. 90), that "the large units in which modern life is organized make room for all." He paints a picture of sprawling cities and of rolling suburbs in which people may arrange themselves according to their preferences and their income. Some, he suggests, may wish to live close to these centers for convenience and easy access to employment and for cultural advantages. Others may prize the small house and the pretty garden. The absence of discrimination gives each family the opportunity to choose. Those who prefer "their kind" can seek out such neighborhoods. Those who prefer to move in mixed circles can go to mixed districts. There will always be a price for exclusiveness, he adds. But no one will be thrust upon another against that person's will.

His emphasis upon attacking the total problem of underprivilege for all people whatever their color is good. The

Negro, it is true, is generally at the bottom, but there are many others in the heap of misery and underprivilege and as the whole problem is resolved, its parts will find adequate solutions also.

We would agree further with "Handlin's" insistence that segregation as we know it in the South must "go," as he puts it, "immediately and without qualification. The Barnetts and the Wal-laces who wish to preserve it," he properly adds, "are an imminent danger to the survival of free institutions in every part of the United States." Likewise traces of segregation in the North, especially in the schools, must be wiped out, but not—suggests Handlin—by any device such as the bussing of school children, but by the new openness between the races in which he places such great confidence. It is his feeling that the all-consuming passion for integration at every level confuses the problem. The Northern Negro becomes so absorbed in his Southern brother's plight that he sees "integration" as the one key for both North and South. Handlin says this does not follow and when it does, it blurs the vision of the solution. The Negro must learn that ethnic groups can retain their character and their identity and still be equal. Likewise the Southerner must discover that equality leads not to the erasure of but to the strengthening of group lines.

This leads the author, then to say that his is the all-important distinction to make, the distinction between integration and equality. If equality is the true objective of every American, then, as he says, we must face the fact that the problem and the solution are not the same on both sides of the Mason-Dixon Line. In the South the im-

mediate remedy is clear though inadequate: legal action. Elsewhere, except in a measure in some of the more cosmopolitan Southern cities, it is far more complex and demands other measures at this stage. In any case, anger, such as is frequently shown, is no solution.

What is the way out? First, there must be the recognition of the fact just stated—that the problem is not all of one piece. In this mid-sixty period, we must recognize the need for compromise at some points and for action at others, and we must be careful not to confuse where one or the other should obtain. Review, for example, the points at which nerves have been rubbed raw on the body politic. There is the economic nerve ending. Jobs should be given on the basis of the best qualified applicant. A quota or preferential system will only cause other problems more acute. Schools must offer equal opportunities. Handlin favors the gradual approach. "Equality" rather than "integration" is his rule of thumb. Where district lines can be redrawn without utter dislocation, this should be done. In new developments, boards of education must take a firmer hand instead of allowing enterprising realtors to control the situation. Inner-city renewal, he believes, can attract whites back to areas once abandoned and will produce racial intermingling.

Professor Handlin is extremely cautious about any kind of quota or control system. Integration, he keeps insisting, is a product, a fruit and not an end in itself. He pleads for cool heads and calm emotions. "The paramount interest of any minority," he says near the end, "is to establish respect for order." He admits that the time for moderation is past, but calls for both



sides to be prudent in their choice of means to achieve their ends, to take care lest the struggle consume the prize and leave only the wreckage of democracy for the victors. "There is not much time," he admits. The question we have evaded for a century or more is catching up with us: the "fire bell is ringing in the night."

#### IV

What shall we say of Professor Handlin's conclusions and suggestions? We must agree with him that the present course is precarious, a course which is pulling us as a people farther and farther apart. This is true not only of whites and blacks, but within the respective groups. Does one need to do more than to recall the tragic events of February when Malcolm X was killed, to see what is happening in the Negro segment of our society? Within every community in the North there are three camps of whites—the extreme integrationist who identifies himself as much as possible with the Negro community in helping it realize its aims; the extreme white supremacist who may not have shown his hand as yet but who is present North and South; and the moderate who realizes that a change is inevitable, but who greets it with more or less enthusiasm and cooperation depending upon calculated risks he or his social group must take.

Further, we would agree with Professor Handlin's insistence upon a firm policy with respect to compliance with the law of our land, a policy that must be enlightened more and more by self-interest if not by lofty idealism and a robust faith that tells us that we all have been "made of one blood." We fail to see, however, why Professor Handlin

makes the South so much more directly the target of this firm policy than the North. It is true violations are more open and attitudes more arrogant in opposition in the South. But is it any more a violation of the principle involved to refuse seating children in school or to deny hotel accommodations than to restrict the purchase of a home? It is true the Supreme Court Act was aimed chiefly at the school and accommodation problems. Yet we may find in the end, in the North especially, that the school problem and the house problem are inextricably bound together and that we are not going to solve the one without dealing with the other. As long as society says to the cultured Negro who holds a Ph.D., for example, that he must make his choice of a home in areas where the choice is based upon color alone, the problem will continue to multiply. One could agree in part with Professor Handlin when he suggests that the total problem of underprivilege and poverty must be attacked so that in an area like New York's Harlem—Puerto Ricans, Italians, Poles, and just plain poor Americans, as well as Negroes might have a fair shake. In the long range this must be accomplished.

But what about short range—the next five or ten years? The Rev. Miss Letty Russell, who is a girl from our congregation now on the Staff at East Harlem Protestant Parish (incidentally a graduate of Wellesley and of Harvard Divinity School) made clear to some of us recently that "there just isn't any waiting period any more." She paints a sad picture, and documents it, of delay, confusion, bungling, and political expediency on the part of the City of New York in dealing with this school problem. She tells of children who speak

only Spanish sitting for weeks without anyone ever discovering that they cannot understand what is being taught. The East Harlem Protestant Parish is conducting reading classes just to bring the children they touch up to some kind of a learning level. It will take a long time to overcome the inertia of public agencies and of a somewhat stupified populace to accomplish what Professor Handlin suggests. Something dramatic needs to be done now before the "Fire Bell Sounds" for it may already be too late. That is why some of us feel that with all the other problems it sprouts, some program of racial balance that will mix the school population must be carried out at once—not simply to effect integration, but to offer to large concentrations of underprivileged children the opportunity for the kind of contact and competition that makes for a healthy American outlook. Meantime, as a by-product, an awakened public conscience may bring to bear such pressure upon our government agencies, local, state and federal, as shall improve every school, up-grade every community, and ultimately make such a policy as compulsory bussing unnecessary.

Professor Handlin's other objective likewise strikes one as "too little and too late." There may have been a time when the pattern could have been as he describes. You recall, he pictures mainly a mixed housing pattern, but always with the open possibility for any group to go off by itself if it wishes to pay the extra price and to suffer the necessary inconvenience.

To the writer of this paper, if one understands Handlin correctly, this proposal is either starry-eyed idealism or a concession to the present order of things. If it is the former, it will be

realized only with a change of heart so radical as to demand a religious revival in this country as far-reaching as any the world has ever seen. How else will there come such a free flow of life in and out of communities? How else will the pride of such communities as he proposes be overcome in the event their monolithic character is threatened at any point?

We are rather inclined to believe that Professor Handlin's proposal could only result in the intensification of what presently exists. One large segment of our population would be compelled by force of economic circumstance *or* be constrained by glowing conviction to live in the mixed neighborhoods, while the rest would congregate in areas more restricted than now exist on the basis of ethnic preferences and economic privilege.

It is the writer's conviction that we are inevitably headed for a society where mixture will be the dominant trait—mixture at every level, including marriage. The fact is that this is already happening, despite what Professor Handlin says about fewer alliances being formed, the more open society is. He makes this as an assertion, but one would like some more adequate proof (p. 94). Certainly the pattern has not been true between people of national groups or of religious persuasions when they have been set free in our great melting pot. Young people that one counsels today have an openness about young people of other nations, religions and races that did not exist twenty-five years ago. In areas where such ideas breed, one can see this going on: not only are ideas being bred, but a new race of people. The white man of the

South made the choice and set the pattern through his clandestine life, and the clock will not be reversed.

What we are saying here in conclusion is that "the fire bell has rung" and we must move in as orderly and as de-

termined a fashion as possible toward a society in this land that shall be a witness to the world of a freedom and an equality where all are *one*—first in spirit, mind, culture, and opportunity, but in God's good time—in body.

# MEMORIAL MINUTE

## ELMORE HARRIS HARBISON

ELMORE HARRIS HARBISON was born in Sewickley, Pennsylvania, on April 28th, 1907, the eldest son of Ralph W. Harbison and Helen Mary Harris. He attended Miss Munson's School in Sewickley, Pennsylvania (now The Sewickley Academy), and the Lawrenceville School from which he was graduated *cum laude* in 1924 and "head boy" of his class. He attended Princeton University and was graduated in 1928 (elected Phi Beta Kappa in his junior year) with highest honors in history, *summa cum laude* and the valedictorian of his class. He received his doctorate in philosophy from Harvard University in 1938, where he was an assistant in history until his appointment as instructor in the Department of History at Princeton University in 1933. In 1945 he was made full Professor, and in 1949 he was elected Henry Charles Lea Professor of History which post he held until his untimely death on July 13th, 1964.

He was an elder in the Second Presbyterian Church in Princeton. In addition to membership on this Board, of whose Curriculum Committee he was a most distinguished Chairman from 1960, his activities and memberships included: Fellow of The National Council on Religion and Higher Education, Trustee of Lawrenceville School, member of the Board of The Danforth Foundation, member of the Board of the Student-Faculty Association and of the Westminster Foundation of the University, member of the Board of Christian Education of The United Presbyterian Church in the United States of America, and member of the Board of Directors of *Presbyterian Life* and member of The Board of *Theology Today*.

His professional activities included membership in The American Academy of Arts and Sciences, the Presidency of The American Society for Reformation Research, and membership in the governing Boards of The Renaissance Society of America and The Conference on British Studies.

He received the degree of LL.D. from Washington and Jefferson University in 1958. Several times he was elected most popular lecturer by graduating classes of Princeton. At his death, he was a Senior Fellow of The University's Council of Humanities, an honor awarded to outstanding scholars, both within and outside the University. His major scholarly publications were: *Rival Ambassadors at the Court of Queen Mary, 1553-57*, 1940; *The Age of Reformation*, 1955; *The Christian Scholar in the Age of the Reformation*, 1956; and *The Course of Civilization*, 1961.

He was Stone Lecturer at Princeton Theological Seminary in 1955.

In 1937 he married Janet Richardson German of Maplewood, New Jersey. Three children, John Harris, Helen Mary and Margaret Best, and two brothers, Samuel P. Harbison, M.D., a Pittsburgh Surgeon, and Frederick P. Harbison, Ph.D., a fellow-member of the Princeton University faculty, also survive him.

Such are the principal objective facts about the life of our distinguished and beloved fellow Board member. It is much more difficult to set down, in the due



proportion that "Jinks" (as he was affectionately known) Harbison's own historical conscience consistently demanded, an assessment either of the value or significance of his life. Few men have so creatively blended intellectual power and acumen with intellectual discipline. Few men have so happily joined warm conviction with academic detachment. Few men have been so widely admired and respected by their peers and colleagues. Few teachers have inspired so high a percentage of their students to their full potential whether of the first or average grade of ability. Few have cared enough to give the time and painstaking effort with each one to produce such a result.

The atmosphere in his home revealed a catholic interest from metaphysics to baseball; from good music, classic and contemporary, to jazz of many kinds, good and not so good; from politics to science to his own beloved history. Jinks Harbison was in many ways among the last of the fully educated men. The general conversation in his home, which he never allowed himself to dominate, was nevertheless guided and illuminated by kindly wit, acute question, clear conviction modestly expressed, by far-reaching historical analogy, and by that day's story in *The New York Times*. Children and their friends, his colleagues and his relatives, his classmates and his students all felt themselves, their ideas and their confusions included by Jinks Harbison's hospitable welcome. Perfect foil and complement in this and other aspects of the life in the home was Janet Harbison, less disciplined perhaps, but quite as scintillating and as greatly loved.

No loss to this Board will be greater than that which we have suffered in losing Jinks Harbison. He represented among us the ideal of our Presbyterian tradition of true piety and high learning; informed by the past, but oriented to the goal; objectivity and devotion; all molded into such a human person that the very concept of humanities and the humane have been enriched for all who knew and loved him.

### ROBERT E. WILSON

*(The following are excerpts from the address given at the Memorial Service at Wooster, by Dr. Howard Lowry, President of the College of Wooster)*

Born in Pennsylvania, the son of William Hyatt Wilson and Madge Cunningham Wilson, Robert came to Wooster at the age of seven, when his father was invited to the College as professor of mathematics. The father died when Robert was fourteen. His mother kept her family going by starting the Wilson Club, a boarding club for college men, where Robert became the head waiter. Five years ago, at the time of his beloved mother's death, tributes to her came from all over the country from her old boys. She had inspired them as she inspired all of us who knew her later—just as she had inspired her children.

Robert Wilson, speaking at a dinner in Indianapolis some ten years ago, said this: "Most of us have an instinctive desire for a long life; but the fullness and joy of a life depend not on the one dimension, length, but on the product of length times breadth times depth."

Robert Wilson could be as practical and down-to-earth as any man I have

known. But the quality he valued most was enthusiasm. Many of you surely remember his address to Wooster students at the seventy-fifth anniversary of the college. In speaking of enthusiasm he regretted how it so often atrophies or withers away as we grow older. "Guard that treasure," he said, "as you would your life." "For it means," he added, "what the two Greek words 'en' and 'theos' indicate, 'God within.' Guard it 'as your greatest asset, temper it with judgement and patience, and your rewards will be both material and spiritual.'"

He worked for the Negro colleges, for the securing of support from industry for private colleges of all kinds. But Wooster was his first love and he did not hesitate to wear his heart in the open. Ten years ago, in an address away from here, he paid tribute to three educational institutions of which he was trustee: his neighbor, the University of Chicago, his second alma mater, the Massachusetts Institute of Technology, and "my real alma mater, The College of Wooster." "While I yield to no one," he said, "in my admiration for the first two and the outstanding job they are doing, my heart really belongs to Wooster and the small liberal arts colleges like her."

When Robert Wilson was a student on this campus, there was another group besides the science club—a little company who met informally on Sunday afternoon, as a kind of prayer group. It included Arthur Compton, Cary Wagner, Robert Wilson, and a number of others. Some later went to far places, some stayed nearer home. The club had no formal structure. But there was a kind of pledge that held it together: "We shall try to live that Wooster may be known throughout the world for its faith in Jesus Christ and the glory of God."

Dr. Glenn T. Seaborg, Chairman of the United States Atomic Energy Commission, made the following statement at Geneva on September 1, 1964:

"Our colleague, Dr. Robert E. Wilson, was an outstanding scientist, engineer, businessman, public servant and human being.

"He served on the Commission during a critical period of atomic energy development from 1959 to 1964. His wide experience and his wisdom, imparted with vigor and a generous spirit, greatly enriched the development of atomic energy in the United States—and in the world. He was one of the chief architects of the recently enacted legislation for private ownership of nuclear fuels in the United States.

"His death in Geneva while serving as senior advisor to the United States Delegation to the Third International Conference on the Peaceful Uses of Atomic Energy was a grievous shock to his colleagues on the Commission and in the U.S. Delegation. We are sure his loss will be felt by the entire atomic energy community."

### MEMORIAL MINUTE

*(Prepared by a member of the Board of Trustees)*

When I first met Bob Wilson, he had just left Massachusetts Institute of Technology as a professor in chemical engineering to enter the employ of Standard Oil Company of Indiana. Although he was in charge of the Indiana Oil Com-

pany's research program, from the very beginning he took an active part, under the president, Dr. Burton, and under the general counsel, Mr. Stevens, in the varied negotiations then going on at high pitch among Standard of Indiana, Texaco, Standard of New Jersey, Gasoline Products, Universal Oil Products Co., Standard of California and Shell Oil, pertaining to patents for increasing the yield of gasoline from heavy oil by cracking, which involved the rearrangement of the molecules.

Without the cracking process and its various successor improvements, not enough gasoline would be available even from the enormous quantities of crude oil being produced today.

With the Standard of Indiana Wilson rose very rapidly and became a director of the Company in charge of the Patents and Research Department. He then became vice chairman of the Pan-American Petroleum & Transport Company, a subsidiary of Indiana, then president of that Company and Chairman of the American Oil Company, another affiliate.

From 1945 until he retired in 1958 he was chairman of the Board of Directors and chief executive officer of Standard Oil Company of Indiana.

Wilson was always a scientist as well as a business man, and he liked to joke that he posed as a business man when he talked to scientists and as a scientist when talking to business men.

After retirement, he was appointed Commissioner of the U.S. Atomic Energy Commission by President Eisenhower and moved to Washington at that time.

Wilson was a member of the Corporation of Massachusetts Institute of Technology, a trustee of Carnegie Institute, Washington, and he received a large number of honorary degrees from various colleges in this country.

When Wilson was head of American Oil Company and had his office in New York City, he built an unusually beautiful home in Scarsdale designed largely by himself. In later years he built a replica of his Scarsdale home at Wooster, Ohio, and donated it to the College of Wooster.

Wilson was responsible for starting a program of corporate support for private colleges and students in science and technology.

Bob's first love, after his family, was the College of Wooster, Wooster, Ohio. He was graduated in 1914 *magna cum laude*, as was his father before him. His three daughters have carried forward the tradition and have each been graduated from Wooster.

He became a member of the Board of Trustees of Wooster in 1924 and was elected on a permanent basis in 1936. He became chairman of the Board and served continuously until his death.

Wilson was always active in the churches of the various cities in which he lived—in Scarsdale and later in Chicago where he became a trustee of the Fourth Presbyterian Church. After he went to Washington, he joined the National Presbyterian Church and became an elder and member of the Session.

He was elected a member of the Board of Trustees of Princeton Theological Seminary on April 30, 1963, and served on the Finance Committee until his death. He accepted membership on this Board only after careful inquiry as to

how he might be of some service and being convinced that he could be of help as a member of the Finance Committee.

He and his wife, Pearl Rockfellow Wilson, in July and August of this year took a trip to part of England and Wales and on through France to Geneva, Switzerland. There he was to have served as technical adviser to the U.S. Delegation to the Conference on the Peaceful Uses of Atomic Energy. Just after his arrival in Geneva, he had a severe stroke which ended his life. He died at the age of 71.

We extend our affectionate sympathy to Mrs. Wilson and the other members of his family. We pray that Dr. Wilson's example may be used by our loving Heavenly Father as an inspiration to the remaining members of the Board to greater and more effective service for our Lord until His Kingdom come and His will be done on earth as it is in Heaven.



## PRAYER\*

\* Prayers prepared and delivered by Dean Homrighausen in Miller Chapel during a Memorial Service for the late Rev. James J. Reeb, of the Class of 1953, who died March 11, 1965, as a result of wounds received at Selma, Alabama, in the cause of freedom.

O Thou living God, before whom the generations rise and pass away, to Thee we turn amidst the ambiguities and frustrations and tragedies of life. Thy faithfulness abides all the changes of time and history; Thy purposes continue even when men faint and fall. We would exalt Thy name, and worship Thee in spirit and in truth. By the stars Thou hast spoken; in the heart of man Thy voice is heard; in Thy word Thou hast given light; in Thy Son the brightness of Thy glory is revealed; and in the moving events of these days Thou art prodding us to think about the issues of life and about the things that belong to our peace and salvation. Comfort and inspire us by setting the events of life within the larger dimensions of Thy purpose so that we may know that all things work together for good to those who love Thee and are called according to Thy purpose. Through Jesus Christ our Lord. Amen.

O God we thank Thee for all who in any way have given—and are giving—of themselves for the achievement of a fuller life for all people. We are especially mindful of Thy servant, our brother, whose personal integrity and concern for others led to his early and violent death. We pray for all who are persecuted for righteousness' sake, for all who are bruised by the sin and iniquity of others, for all whose bodies, minds, and spirits are broken by thoughtless and brutal men. Grant that these sufferings and pains will create within us a sense of revulsion and indignation which will deliver us from evil, and give birth within us to a new desire to love mercy, to deal justly, and to walk humbly with Thee our God. Through Jesus Christ our Lord. Amen.

O Thou that healest the broken in heart and bindest up their wounds, look with compassion upon the family whose joy has been turned into mourning. Fill them with the light and comfort of Thy presence. Be Thou their strength in weakness, their support in loneliness, their hope in grief. And awaken in us a new sense of the fellowship of comfort and compassion in which we support one another in all of the painful and crushing experiences of life's pilgrimage. Through Jesus Christ our Lord. Amen.

O God who art the hope of the ends of the earth, the source of all human concord and peace, we beseech Thee to hear us in our intercession for all races and all nations. Remove from our minds and hearts all pride and prejudice, all hatred and contempt for those not of our race, class, or creed. And grant us to bear one another's burdens, to appreciate one another's gifts, and to work together in unity so that Thy purpose for all mankind may be fulfilled. Through Jesus Christ our Lord. Amen.

And now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen.

# BOOK REVIEWS

## *Biblical*

*The Bible as History in Pictures*, by Werner Keller. (Trans. by William Neil). William Morrow and Co., New York, 1964. Pp. 360. \$7.95.

This is a companion volume of the author's popular *The Bible as History* which was published a few years ago. The 329 illustrations and eight color plates cover the history of both the Old and New Testaments. Each picture is accompanied by a Scripture passage and explanatory notes which make the Bible come alive. Even more valuable for the scholar is the section entitled "Acknowledgements of Illustrations with Commentary" (pp. 343-354), in which every illustration is described in detail and the source of the photograph is given. A helpful "Synoptic Chronological Table of Biblical History" is also included (pp. 333-336).

As a panoramic view of Biblical history, based on archeological discoveries of the past one hundred years, this volume makes the world of the Bible visible as well as intelligible.

CHARLES T. FRITSCH

*The Dead Sea Scrolls*, by Menahem Mansoor. Wm. B. Eerdmans, Grand Rapids 3, Michigan, 1964. Pp. 210. \$4.00.

This is the first student textbook and study guide to be published on the Dead Sea Scrolls. It is a thorough, competent and well-organized study of the subject, written for classroom use. There are twenty-two chapters which deal with the discovery of the scrolls (1-6), the pertinent facts on each one of the scrolls (7-10, 12, 13, 17), and the importance of the scrolls for Biblical studies and their influence on the New Testament; also two detailed sections on Jewish Sects (16, 17), and the recent scroll finds in Israel (20-22).

Each chapter is arranged as a study guide to the particular subject being discussed; pertinent bibliography is given, a full outline of the subject is set out, and finally, topics for study

and discussion are suggested. A glossary of terms and proper names and a chronological table of major historical events from 586 B.C. to A.D. 200 add to the usefulness of the volume. Anyone who wishes to study this greatest manuscript discovery of modern times in a comprehensive and thorough way will find this book a most helpful tool.

CHARLES T. FRITSCH

*Ancient Mesopotamia. Portrait of a Dead Civilization*, by A. Leo Oppenheim. University of Chicago Press, Chicago & London, 1964. Pp. 433. \$8.50

This is not a history of Mesopotamian civilization, but a portrait, as the author indicates in the subtitle of his book. He justifies the use of the term by the fact that it "allows us to present certain dominant characteristics and attitudes in Mesopotamian civilization as illustrations of its uniqueness as well as to delineate the fateful lines of strain and fatigue that constantly endangered its cohesion," rather than to present a survey of periods, places and personages which characterizes the usual history book.

The author, who is professor of Assyriology at the Oriental Institute in Chicago and editor-in-charge of the Chicago Assyrian Dictionary, and who has read as many cuneiform texts as any Assyriologist alive today, believes that an overall synthetic view of the history of this area is still not possible to achieve because of the lack of certain basic source materials and the difficult problems which still plague the translators of the texts.

The organization of the book, therefore, corresponds to its purpose as suggested by the subtitle. The first chapter provides the background for the portrait, describing the geography and the ethnic groups in the river valley itself, and those in the surrounding areas (Elamites, Hittites, Urartians, etc.). The second chapter describes the social and economic factors of Mesopotamian culture and the phenomenon of urbanization which is the characteristic feature of Mesopotamian society. In chapter three brief résumés of what we know of the history of Babylonia

and Assyria "fix the linear perspective" of the portrait. The last three chapters add "texture, depth and highlights" to the picture by describing the religion, literature, technology and scientific tradition of the Mesopotamian people.

To counteract the subjectivity of such a treatment, each chapter is provided with an extensive bibliographic footnote (pp. 379-387) in which books and articles that deal with the topics discussed are given, with preference to opinions that differ from the author's. A most useful Mesopotamian chronology of the historical period from the twenty-fourth century B.C. to the seventh century A.D. is also included (pp. 335-352). A lengthy glossary of names and terms (pp. 388-408) facilitates the reading of the book. A remarkably detailed pocket map with 99 marked sites, 67 of which are in the Tigris-Euphrates area, is of inestimable value for the understanding of the geography of the region. Although the author tries to justify his omission of Sumerian history and culture from his work (pp. 4-5), one would think that it should be included in a book on ancient Mesopotamia.

CHARLES T. FRITSCH

*The Oxford Annotated Apocrypha* (Revised Standard Version), ed. by Bruce M. Metzger. Oxford University Press, New York, 1965. Pp. XXII + 298. \$3.50.

The success of the Oxford Annotated Bible, RSV, called for a comparable treatment of the RSV Apocrypha. This has been supplied in a most satisfactory way by the compact volume under review. Bruce Metzger has gathered about him a good team—Walter Harrelson, Robert Dentan, Floyd Filson, Herbert May and Sherman Johnson—and together they have produced a concise annotation of the RSV Apocrypha. The editor himself supplies the general introduction, the annotations of Ecclesiasticus, 2 Esdras, the additions to Daniel and the Prayer of Manasseh, as well as the chronological tables and a very useful index to the annotations.

The annotation, of course, does not pretend to provide more than a summary statement of the most essential points of introduction

and exegesis. Nevertheless it seems a pity that relatively more space was made available for comment on the Additions to Esther than for comment on what would be generally agreed to be more important works such as Sirach and the Wisdom of Solomon.

The edition is beautifully printed on good paper by the Oxford Press, and is reasonably priced. It should serve the desirable end of making the works of the English Apocrypha better known and better understood by the Bible reading public.

R. B. Y. SCOTT

Department of Religion, Chairman  
Princeton University

*Historical Tradition in the Fourth Gospel*, by C. H. Dodd. Cambridge University Press, New York, 1963. Pp. 454. \$10.00.

Out of his long and fruitful life of research the *doyen* of New Testament scholars in Great Britain, C. H. Dodd, has published an important sequel to his earlier book, *The Interpretation of the Fourth Gospel* (Cambridge, 1953). In the present volume Dodd makes inquiry into the historical aspect of the Fourth Gospel, examining its particular strain of tradition concerning the life and teaching of Jesus Christ.

With characteristic caution and thoroughness Dodd analyzes the narrative material in the Fourth Gospel, concentrating on the Passion narrative, Jesus' public ministry, and the chapters on John the Baptist and the first disciples. In the second part he makes a detailed examination of the Sayings. As against theories which assert the dependence of the Fourth Gospel on one or more of the Synoptic Gospels, Dodd marshals a mass of evidence which he interprets as showing that behind John there lies an ancient tradition independent of the Synoptic Gospels and deserving of serious consideration as a contribution to our knowledge of the historical Jesus.

The character of the pre-canonical tradition that lies behind the Fourth Gospel, according to Dodd, involves a very definite Aramaic coloring, observable in both the narrative portion as well as in the Sayings. Likewise not a few features point to a Jewish (or Jew-

ish Christian) life-setting and a Palestinian environment. Judging from what can be identified of this early Palestinian tradition, preserved in part in the Fourth Gospel, Dodd points out that it probably contained a much fuller account than we have elsewhere of the ministry of John the Baptist, including his work as a reformer of Judaism and his testimony concerning the messianic status of Jesus. It also transmitted a credible account of an early ministry of Jesus in southern Palestine, a ministry parallel to that of John and including, like his, the administration of the rite of baptism. It contained a considerable body of topographical information, as well as a full and detailed account of the Passion and of the events immediately preceding it. Here Dodd stops. How far these and other identifiable strains of Johannine tradition permit of being integrated into the Synoptic picture of Jesus, Dodd does not explore; it is enough, he declares, that he has identified and delineated the presence of such traditions within the Fourth Gospel. In other words, the main purpose of the author is to show that the Fourth Gospel contains the kind of material which, on *prima facie* grounds, seems to demand that much more serious attention be given to it as a reliable historical source than has been customary in many circles today.

Dodd, it goes without saying, does not minimize the presence of typically Johannine expressions in the Fourth Gospel, nor does he think that the Synoptic Gospels lack interpretation mingled with historical recollection. But, as against those who, like Bultmann, find in the Fourth Gospel a pervasive influence from Hellenistic Christian communities, Dodd's work is a salutary corrective. It is surprising, however, how infrequently Dodd thinks it worthwhile to examine and assess parallels in expression and idea that are preserved in the Dead Sea Scrolls.

With typical British insularity Dodd makes no mention of such continental publications as Bent Noack's monograph *Zur Johanneischen Tradition* (1954) or Siegfried Schulz's *Untersuchungen zur Menschensohn-Christologie im Johannesevangelium* (1957), or the same author's *Komposition und Herkunft der Johanneischen Reden* (1960). The one time (p. 96) that he refers to the American publication, the *Journal of Biblical Literature*

he gives it an erroneous title, omits to mention the name of the author (J. Vardamen) of the article to which he refers, and is not quite accurate in his quotation of what has been preserved of the Latin inscription which forms the subject matter of the article.

BRUCE M. METZGER

*Synopsis Quattuor Evangeliorum* (Locis parallelis evangeliorum apocryphorum et patrum adhibitis editis Kurt Aland). Wuerttembergische Bibelanstalt, Stuttgart, Germany, 1964. Pp. xxx + 590. \$6.10.

This new synopsis of the Greek gospels, available in this country through the American Bible Society, does not render all its predecessors obsolete, but it will inevitably rank as the standard tool of its kind for years to come. Its most conspicuous advantage is its inclusion of the entire Fourth Gospel, passages of which are set beside Synoptic material whenever possible. Beyond this, the reader finds a rich collection of parallels from other sources, Biblical, apocryphal, and patristic, and a special appendix offers translations (Latin, German, English) of the recently-discovered Gospel of Thomas. The New Testament texts are based on Nestle's *Novum Testamentum Graece*, although some improvements have been introduced; the same may be said of the textual apparatus, which is particularly full.

For all its varied content, the volume is slender in size and uncomplicated in format. The organization of materials is exemplary, the type beautifully legible. The only criticism which occurs to this reviewer is that readers possessing no Latin will probably regret the absence of an English translation of the abbreviations listed on pp. xxviii-xxx (although most of these are taken over from the Nestle New Testament, where English explanations are available).

DAVID M. HAY

### History

*Rome and Reunion*, by Frederick C. Grant. Oxford University Press, 1965. 196 pp. \$5.00.

Dr. Frederick C. Grant is a distinguished



Episcopalian scholar who has published important works in the New Testament field. In the present volume he assumes the role of church historian and ecumenicist in seeking to assess the prospect of union, or at least rapprochement between Roman Catholic and other Christian Churches. "What I have undertaken," he says, "is to explain to ordinary readers how the Christian Church came to find itself in its present situation and why an *aggiornamento* or 'bringing up to date' is required throughout Christendom if we are ever to reunite" (Preface, p. v).

Dr. Grant believes that the basic obstacle to Christian reunion is "not papal infallibility or even the papal primacy," but "the violence done to the New Testament in every attempt to defend the primacy as an institution dating from the first century and founded by Christ himself" (p. 7). He therefore presents a historical survey of papal history. He begins with the fifth century, when "papal influence began to be felt widely and to bear fruit politically and socially" (p. 143). He traces the strange and significant development of the papal office right down to the present day, emphasizing the constructive role which it has played as well as the glaring weaknesses it has shown. Then he goes back to examine the papal origins, and concludes that the arguments advanced to prove its beginnings in New Testament times are at best inconclusive and at worst unsound. Thus, he asserts that "It is not even certain that Peter ever saw Rome" (p. 153); and that "Neither archaeology, nor the citation of ancient texts, either from the early Church Fathers or from the New Testament, add much in the way of support to the legendary beginnings of the papal primacy" (p. 162).

Dr. Grant maintains, however, that a Christian Church is justified not by historical precedents, but by the power of the living God in its ongoing life and witness. From this viewpoint he believes that the Roman Church, meeting in Vatican Council II, if true to the vision of the late Pope John XXIII—whom he describes as "God's special gift to our generation" (p. 169)—has a real opportunity to justify itself. If it proves flexible and enlightened enough in its attitudes to such matters as birth control and unfettered Bible research, and tones down its

authoritarian attitude to its own laity, as well as to the "separated brethren" of other churches, a real forward step is possible in the imperative task of Christian reunion, and the strengthening of the Christian witness in the present distraught and disordered world.

In his analysis of Roman Catholicism Dr. Grant is surprisingly favorable to some elements usually considered anathema in Protestant, and even in some Anglican-Episcopalian, circles—for example, the veneration of the Virgin Mary. To some this will not commend his book; but it should help its reception in the Roman Catholic Church, to which presumably it is primarily addressed.

Altogether Dr. Grant has written a readable, well-informed and challenging book.

NORMAN V. HOPE

### *Practical*

*Church Meetings that Matter*, by Philip A. Anderson. United Church Press, Philadelphia, Pa., 1965. Pp. 112. \$1.60 (Paper).

Any minister who has been attentive to the potential significance of group dynamics for the church, and who has himself mastered some of its principles, but who has been in despair about recommended reading on the subject for group leaders and members, may now relax and secure a pile of this little paper-back. Anderson writes simply and clearly but he does not talk down. He selects the crucial principles and, for purposes of this book, lets the details and the more basic arguments about theory alone. The selection of principles for emphasis, and the illustrative material about them, are both excellent. Further, there is no faddism.

In properly emphasizing the process within a group, and how to understand and contribute to its efficacy, Anderson is at his best. But he does not slight the content that the group is met to consider. His actual definition of content may be regarded as too broad by some (e.g., he includes feelings in content). But he knows that a meeting ought sometime to emerge with some work done and not just improved feelings.

On the basis of this appropriately popular book, it becomes clearer than ever that its

author can also write us a more penetrating professional-level book on the same subject. We hope he will do it.

SEWARD HILTNER

*Pastoral Administration*, by Arthur Merrihew Adams. The Westminster Press, Philadelphia, Pa., 1964. Pp. 174. \$4.50.

Are you interested in getting things done in the church with and through people? If so, this is your book. The author writes out of a wealth of pastoral experience in four different types of churches. He knows the documents on the subject in church history. He has studied in seminars of the American Management Association. He is now Professor of Practical Theology and Dean of Field Education at Princeton Seminary and also leads briefing courses in church administration at its Center of Continuing Education.

By its nature the book cannot be a novel or a drama but it does present a cast of characters: the church staff, the volunteer workers, the officers and the people, the people at times taking the part of a Greek Chorus now lost in praise and now plunged into lamentations. Church life can on occasion rise to the level of drama, especially when there is target practice in the choir, or fifty people come to a church dinner without reservations (perhaps one should always have reservations about some of these baked meat loaf classics) or the Senior Pastor is too insecure to welcome the popularity of an assistant.

*Pastoral Administration* gives practical information on how to administer a church, how to plan, organize, recruit and train volunteers, how to work with groups and to plan the use of one's time. There are chapters on Worship, Nurture and Witness. There is also material on such supporting activities as the acquiring and maintenance of buildings and equipment, office procedures and arrangements, financial support and housekeeping.

The index is most helpful. It directs one to specifics on how to organize a new church, run a financial campaign, start and manage a library, lead a committee, how to practice "sociometry," etc. Thus it becomes a useful

handbook, indeed a reference volume which will fit very well the space between Roget's *Thesaurus* and Bartlett's *Familiar Quotations*, if not the slot between your *Expositor's Greek Testament* and Young's *Analytical Concordance*.

There may be some who demur. Surely, they say, early church leaders were not concerned with pastoral administration. They lived and moved in the realm of spirit. To which we reply: Paul was concerned, so were Martin Luther and John Calvin and many others. Without their wisdom in management we would be a weaker church today. *Fortune Magazine*, I believe, some years ago found after much study that the Catholic Church, from the aspect of business administration, is one of the most efficient organizations in the world.

This does not mean that each Protestant parish is to be a miniature Vatican. It does mean that any parish, whatever its size, ought to handle its affairs so that the most can be accomplished with what it has. It is here to get things done for Christ.

This is a good book, solid with substance, seasoned with practicality, warm with faith and written with skill. It is worth more than it costs. It can make every minister who studies and follows it a better servant of God.

RAYMOND I. LINDQUIST

First Presbyterian Church  
Hollywood, California

*Protestantism in Suburban Life*, by Frederick A. Shippey. Abingdon Press, Nashville, Tenn. 1964. Pp. 221. \$4.50.

This is the first book in years to say a kind word for the suburban church. It rests on new field research studies. These are supplemented with insights from scores of suburban studies and a hundred periodical articles. There is also a sharp appraisal of thirty recent novels which have taken suburbia to the cleaners.

Dr. Shippey is professor of sociology of religion at Drew University Theological School and has written extensively on the work of the church in the city. He believes the time has come for "a critical re-examination of Protestant suburban institutional and religious efforts." Suburban developments are

moving so fast, that many who dwell within them will be surprised at the total picture as the author puts it together. They may see new possibilities in the church on the corner.

Prescription for suburban pastors: read this book on a Blue Monday.

ARTHUR M. ADAMS

*The Church and Urban Renewal*, by George D. Younger. J. B. Lippincott, Philadelphia 1965. Pp. 216. \$4.50.

This book represents the final phase of a study authorized by the 175th General Assembly of the United Presbyterian Church in the U.S.A., and carried on at San Francisco Theological Seminary. The author wrote it while on sabbatical leave from his duties as minister of the Mariners' Temple Baptist Church on the lower East Side of Manhattan. It assumes the theological basis set forth in Younger's volume, *The Church and Urban Power Structure*, published by the Westminster Press in 1963.

It is the thesis of this work that "urban renewal has placed before our whole society the challenge to reshape and renew the metropolis." The author outlines the major issues emerging in the process of renewal and calls for political involvement in the task on the part of those in the immediate communities and those in the whole society. He describes graphically the difficulties, opportunities, and strategies of many different churches in the midst of redevelopment, and suggests roles for denominations and local churches.

There is a carefully selected and annotated bibliography.

ARTHUR M. ADAMS

*Presbyterian Worship: Its Meaning and Method*, by Donald Macleod. John Knox Press, Richmond, Virginia, 1965. Pp. 152. \$3.25.

The best course I ever had relating to the preparation for, and the conduct of, the various services of the Church in the Reformed tradition, was a course in Elocution (without credit). The reason it was so good was that the lecturer, a parish minister of the Church of Scotland, explained the meaning of each

service, not simply from his knowledge of the history of the liturgy, but from his experiences as a sensitive and consecrated minister of Word and Sacrament. I have read many books about worship, but this book by Professor Macleod is one of the very few which deals with Presbyterian worship within the context of the ongoing liturgical and pastoral life of the Church.

What should a young minister do when one of his flock dies? Should he wait for the funeral director to direct him, or for the family to tell him what they would like him to do? This often is a situation in which a minister finds himself perplexed and confused, because no one has prepared him. No matter how theologically brilliant the minister may be, if he fails to confess the glory of the resurrection at a time like this because of his uncertainty about what he ought to do, he has failed miserably as God's minister as far as one family is concerned. Professor Macleod gives wise guidance about what action is required. He says, "First of all, there is the visit to the family, which takes priority over every other responsibility he faces at this time." This is indeed the time of testing and witnessing which precedes the ordering of the funeral service itself. It is this kind of practical and pastoral advice, which makes this little text book of worship an invaluable one not only for seminary students beginning the study of Liturgy and Homiletics, but also for ministers who have been badly advised in the past, as well as for elders and church members who would like to know what is Presbyterian worship.

The author rightly sees the act of worship, both in terms of ritual and ceremonial, as the reasonable service of the believing people or community offered to God who has called it or them into being. This service or liturgy is an expression both of our trust in the mercies of God, and our belief in the teaching the Church has worked out through the ages. In other words, what we believe theologically, we declare liturgically. The tragedy of so many of our liturgical practices is that they are completely unrelated to, and are often a denial of, our traditional doctrinal statements. Professor Macleod helps to correct some of those abuses by maintaining the reformed emphasis upon the unity of Word and Sacrament, pulpit and table. He corrects the



current practice of many Presbyterian congregations, which model their Orders of Worship upon the Anglican Order of Morning Prayer, by advocating the use of the simple but logical order with which John Calvin and John Knox were familiar, namely, the threefold order of: (a) *The Preparation*; (b) *The Proclamation*; and (c) *The Fellowship of Prayer*. This third part of the service is thus a logical response by offerings and prayers to the Word of God read from the Bible and proclaimed by the preacher.

This book will encourage the reader to study more fully the wealth of information which is now available to him in the all important field of Christian Worship.

ERNEST GORDON

Dean of the Chapel  
Princeton University

*A Brief History of Preaching*, by Yngve Brilioth. (Trans. by K. E. Mattson) "Preacher's Paperback Library," ed. by Edmund A. Steimle. Fortress Press, Philadelphia, 1965. Pp. 229. \$2.95.

Histories of preaching are few and for several reasons generally inadequate. Among those presently available the chief defects in them are: they are old; they have not been updated or extended to this century; and mainly their methodology has provided us with more of a series of discreet personal sketches than a cogent presentation and assessment of the development of preaching historically and theologically. Archbishop Brilioth of Sweden (1889-1959), to whom we owe also the monumental treatise *Eucharistic Faith and Practice*, stimulated contemporary interest in this historical area by publishing his scholarly survey *Predikans historia*.

Although the focus of these chapters is old world, yet the value of the study should not be underestimated even by scholars and preachers in the new. The author traces preaching from its Old Testament beginnings, through Greek and Roman rhetorical influences, from the Middle Ages into the great era of the Reformation, and latterly—though very sketchily—to the nineteenth century. The first five chapters, from synagogue up to and including Luther, are quite well

done. They provide excellent findings and resources in compact compass. From this point onwards the study falters because Brilioth attempted too much, and what should have been the genesis for the substance of a second volume becomes a miscellany of uncoordinated materials. An adequate study of post-Reformation and eighteenth to nineteenth century preaching is yet to be made; not to mention the lacuna presented by the lack of a scholarly treatment of American preaching.

DONALD MACLEOD

*Christ and Architecture*, by Donald J. Bruggink and Carl H. Droppers. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1965. Pp. 708. \$20.00.

This is an ambitious book, expensively produced but comprehensive in its treatment of religious architecture and definitive beyond almost every other volume of its kind. Not only is this the first book in English to deal adequately with the relationship between theology and architecture in Presbyterian and/or Reformed churches, but it delineates also how these factors are involved in the wholeness of their Christian witness.

The first half of this volume consists of seven chapters on the theology of worship, in which Donald J. Bruggink, a member of the faculty at Western Theological Seminary and a theological consultant in church programming and building, discusses "the most basic problems concerning the architectural expression of the Church of Jesus Christ reformed according to the Word of God" (p. 23). By means of an abundance of illustrations and photographs he shows how "architecture must also be liturgy in working out the theology of a church in its physical structure. Just as liturgy is theology in action, so architecture is theology in material structure." Although the writers did not intend to produce a book on doctrine, the treatment of Word and Sacrament, the nature of the church and its ministry, and the ongoing worship of the sanctuary as witnesses to the Gospel, presents a comprehensive résumé of things most surely believed.

In the second section, a professional architect, Carl H. Droppers of the faculty of



Western Reserve University, presents some two hundred pages of technical considerations combined with an expert knowledge of artistic and material expression. Here are advice and information for the clerical novice and the unschooled building committees of new churches. This second part is not merely a practical appendage to the first; its principles are drawn wherever possible from the Biblical and theological concepts of Reformed worship.

This is a book to consult again and again. It should be in every church library and consulted carefully and frequently by any group intending to build or remodel meaningfully.

DONALD MACLEOD

*From Tradition to Mission*, by Wallace E. Fisher. Abingdon Press, Nashville, Tennessee, 1965. Pp. 208. \$3.50.

The sub-title of this volume indicates its central message and stimulating thrust—"An Old Church Discovers the Secret of New Life." In eight exciting chapters, Wallace E. Fisher, the dynamic minister of the Evangelical Lutheran Church of the Holy Trinity, Lancaster, Pennsylvania, presents a first-hand account of how a congregation steeped in more than 200 years of tradition has been able to transform itself into a center of "challenging witness to God's Word in a twentieth-century metropolitan area." This chronicle leads Professor Elton Trueblood to write in the Introduction: "The story of what has transpired and is transpiring in Lancaster is one of the most heartening stories I know" (p. 8). It is a concrete record of parish renewal that can take its place respectably as a sequel to the many books of theory that endeavor to tell us how it may be done.

It is difficult to measure a volume of this kind, just as it is seemingly unfitting to judge an autobiographical sermon. However, certain observations can be made regarding parish renewal of the character Dr. Fisher outlines. First (and simply), it can be done. Here a minister finds himself as leader in a congregation dating back to 1730 with a disposition best described as "touch nothing, disturb nothing, change nothing" (p. 30). In other words, it was "a parish without a sense of mission" (p. 34) or to be more frank,

"Trinity possessed the Gospel, but the Gospel did not possess Trinity" (p. 37). He realized therefore that "radical inner change was necessary if the parish were to rise in power" (p. 31). Proceeding then upon the assumption and in the faith that such could become a reality, this story unfolds and ends finally with the happy thought that just as "God uses one church to save some people from self-destruction," he can use "his church to save the world from annihilation" (p. 187).

The second observation is that the blessings of renewal come only from the united effort of minister and people in the investment of time, study, planning, prayer, and witness. "The responsibility," writes Dr. Fisher, "for exercising Christ's ministry begins with the ordained clergy; it remains their primary responsibility. But it does not end with them. Christ's ministry is corporate. The congregation, God's royal priesthood of believers, exists to exercise his ministry" (p. 46). With this understanding the story follows in three central chapters: "Confrontation and Response," "Dialogue and Encounter," and "Dynamics for Outreach." Constantly the requirements of the enterprise are "repentance and new commitment," "searching the Scriptures," "acid test of shepherding," "responsibility of the whole church," "getting into the world," and "custodianship of the gospel," to name merely a few. Then chapters six and seven describe these activities and their orientation to the central ministry and purpose of the parish. A brief concluding chapter surveys the way the whole venture has worked and progressed in deepening one congregation's sense of mission and in bringing their varied and multiple activities into "obedience to Christ."

One should not omit a third observation: the wholeness of this enterprise. No aspect of ministry is downgraded or labelled as passé, nor are traditional forms of witness displaced. Preaching, teaching, counselling, and shepherding are all there; each is a necessary part of the machinery required "to execute God's mission *now*." This sense of wholeness and urgency of ministry make Dr. Fisher's book "must" reading for the concerned minister today. It is an arresting disclosure for anyone who doubts that "parish renewal is possible at mid-twentieth century" (p. 181).

DONALD MACLEOD

*The Christian Mind*, by Harry Blamires. S.P.C.K., London, 1963. Pp. 191. 6s. (Paper).

This is a forthright, challenging piece of writing that deserves wider acquaintance than it has experienced. Some of this material appeared originally in "Letters to a Young Man," published in the *Church Times* in 1958, but the major part is the substance of a series of lectures, "The Christian Faith Today," delivered in Detroit Cathedral in 1961. The first part of the book is a discussion in two parts of "The Lack of a Christian Mind," in which the writer explores the contemporary surrender to secularism and the loss of any sharp distinction between "thinking christianly and thinking secularly." In the second section he describes "The Marks of the Christian Mind": its supernatural orientation, awareness of evil, acceptance of authority, concern for persons, and sacramental cast.

The author's basic thesis is that "there is no longer a Christian mind. There is still, of course, a Christian ethic, a Christian practice, and a Christian spirituality. But as a *thinking* being, the modern Christian has succumbed to secularization. He accepts religion—its morality, its worship, its spiritual culture; but he rejects the religious view of life, the view that sets all earthly issues within the context of the eternal" (p. 3). He supports this thesis by examples from contemporary society where, he feels, there is a startling absence of a community of persons

"thinking christianly" and hence the most "profound and passionate protests against vulgarities and dishonesties have come from gifted and sensitive literary men in the last fifty years" (p. 9). His positive handling of the theme is presented in his discussion of the marks of the Christian mind which become most evident in its clashes with secularism. His sober warnings convey both caution and encouragement to those who seek to bear a Christian witness in a society where they "feel like pioneers in a strange and virgin country" (p. 41). He describes our need as being "a framework of reference which is constructed of Christian presuppositions. The Christian mind is the prerequisite of Christian thinking. And Christian thinking is the prerequisite of Christian action" (p. 43). There can never be an "easy co-existence of the Christian mind with the secular mind" (p. 75) because of "the gaping rift between the morality of comfortable secularism and the morality of the Cross" (p. 93).

The study is concluded with a call to modern Christians "to be more consciously and articulately Christian" (p. 189) lest the West "be gradually manoeuvred into the position of Christians in Russia, content to say the best that can be said of a social system wholly and professedly committed to godless materialism" (p. 190). These chapters are recommended to preachers for many quotable sentences, well-balanced points of view, and pointed analyses of areas of concern in contemporary religion and culture.

DONALD MACLEOD

## ADDRESSES OF PUBLISHERS

Abingdon Press, 201 Eighth Avenue, Nashville 3, Tennessee  
 Cambridge University Press, 32 East 57th Street, New York 22, New York  
 Wm. B. Eerdmans, 255 Jefferson Avenue, S.E., Grand Rapids, Michigan  
 Fortress Press, 2900 Queen Lane, Philadelphia 29, Pennsylvania  
 John Knox Press, Box 1176, Richmond 9, Virginia  
 J. B. Lippincott Company, East Washington Square, Philadelphia 5, Pennsylvania  
 William Morrow & Company, 425 Park Avenue, New York 16, New York  
 Oxford University Press, 417 Fifth Avenue, New York 11, New York  
 S.P.C.K., Holy Trinity Church, Marylebone Road, London, N.W. 1  
 United Church Press, 1505 Race Street, Philadelphia 2, Pennsylvania  
 University of Chicago Press, 20 West 43rd Street, New York 36, New York  
 Wuertembergische Bibelanstalt, 7 Stuttgart-S, Hauptatterstr, 51B. Postf. 755

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## Article

"Theological Field Education," *P. S. Bulletin*, LVIII, 1, 5-19.

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Harry G. Goodykoontz, *The Minister in the Reformed Tradition*, *ibid.*, 72-73.

Henry Atkinson, *How To Get Your Church Built*, *ibid.*, 73.

GEORGES A. BARROIS

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*Supplementa Calviniana*, Vol. II, 7, Neukirchener Verlag, Neukirchen (Germany), pp. 453-532.

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CHARLES T. FRITSCH

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B. W. Anderson and W. Harrelson, eds., *Israel's Prophetic Heritage*, *ibid.*, 64.

Emmanuel Anati, *Palestine before the Hebrews*, *ibid.*, 64-65.

J. Lindblom, *Prophecy in Ancient Israel*, *ibid.*, 65.

HENRY S. GEHMAN

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S. L. Greenslade, ed., *The Cambridge History of the Bible: The West from the Reformation to the Present Day*, *P. S. Bulletin*, LVII, 3, 61-62.

Sigmund Mowinkel, *The Psalms in Israel's Worship* (trans. D. R. Ap-Thomas), in *ibid.*, 62-63.

John Gray, *I & II Kings: A Commentary* (*The Old Testament Library*), in *ibid.*, LVIII, 1, 60-61.

PHILIP C. HAMMOND

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ment and Christian Faith, in *Christian Advocate*, VIII, 15, 16-17.

J. B. Phillips, *Four Prophets: Amos, Hosea, Micah, Isaiah*, in *Interpretation*, XVIII, 2, 230-232.

GEORGE S. HENDRY

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*Article*

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JOHN HICK

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*Faith and the Philosophers*, Macmillan & Co. Ltd., London, pp. 253.

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